









**England**

**SAFE AND TRIUMPHANT:**

OR,

**RESEARCHES**

INTO THE

**APOCALYPTIC LITTLE BOOK,**

AND

**PROPHECIES,**

**CONNECTED AND SYNCHRONICAL.**

---

*BY THE REV. FREDERIC THURSTON, M.A.*

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IN TWO VOLUMES.

VOL. II.

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‘Six thousand years of sorrow have well nigh  
Fulfilled their tardy and disastrous course  
Over a sinful world, and what remains  
Of this disastrous scene of human things  
Is merely as the working of a sea  
Before a calm, that rocks itself to rest.”

REV. 1. 3

‘Blessed is he that readeth, and they that hear the words of  
THIS Prophecy.”

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## CHAPTER XV.

CONCERNING THE ARRANGEMENT, AND CIRCUMSTANCES  
OF THE TRUMPETS, VIALS, AND PLAGUES.

*"Deus nobis hæc otia fecit."*

Vinc. Ecl. 1.

MUCH paper has been spoiled, and much time lost upon this chapter: I promise, therefore, to be brief as possible in the absolute demonstration, which I conceive attainable.

I. "And I saw another sign in heaven, great and  
"marvellous; seven angels having the seven  
"last plagues; for in them is filled up the  
"wrath of God."

At the end of the last chapter we left the opposers of the faith utterly discomfited. When, therefore, at the beginning of this division we are witnesses of preparations for the pouring out the wrath of God; and in the next, behold that wrath in actual effusion upon those who were utterly destroyed in the last, we clearly discern that the chronological succession is not preserved, but that these chapters are chronologically parallel with parts of the last.

But again: how do we know that we are at the end of the little book, and that this and the next chapter, being synchronical, as they plainly

are ~~in part~~, may not also be exactly parallel with the three preceding divisions, and belong to the little book? Only, perhaps, because the subject is now entirely changed. The little book was shewn to be the history of the Reformation. The full effects of this Reformation in the discomfiture of all the enemies of God, are not exhibited until the expiration of the 1260 years of mourning. But henceforward there is neither mention of the 1260 days, nor of the Reformation: there are no witnesses killed and revived; no child in danger and delivered; no angels summoning their represented people from the midst of idolatry. These are all past: we find no further national reformations; but on the other hand, the temple, which is symbolical of the pure church, is judicially closed against any new worshippers, until the arrival of some new and marked epoch. Again, we have no further depression of the pure faith: they, who not only came out of Babylon, but came out wisely, stand in triumph; and see, in the troubles of the nations, the gradual fulfilment of the judgment denounced upon those who had willed to hurt the witnesses. It seems, therefore, that neither does this nor the next chapter come into the little book, *so as to be exactly parallel* with the foregoing divisions. This is all for which I would contend; for I am far from entire conviction that the little book extends no further. The great book is the history of the Church general; the little book of the Church of the Reformation; and whether the events subsequent to the actual Reformation be supposed to belong to the book of the

Church general, or to the part of it, the Church of the Reformation, does not seem of material importance. Perhaps until, in the course of the prophetic annals, we find the church in the heaven and on the throne of authority, as in Chap. iv, the events belong *de jure* to the angel of the little book, who stands upon earth with one hand only in heaven. This, however, does not seem of consequence; and we must beware, lest we make the little book as large as the great.

A slight transposition of the words in our English text will put them in more exact accordance with the original:—

“ And I saw another sign in the heaven, great  
“ and marvellous, angels seven, having plagues  
“ seven, *the last*; because in them is filled up\*  
“ the wrath of God.”

It may cursorily be observed, that the translation of the much-canvassed word in this verse and in the last of the chapter, is by “filled up and fulfilled;” that is, in the very sense of completion given in this passage by Woodhouse, and for which I had lately to contend. This is the stronger confirmation; because such a sense is here unnecessary. It was not forced upon our translators: it was chosen.

But how can it be that these angels have already *the seven plagues* in which the wrath is made full; since, as we proceed, we find *the seven vials* delivered in our sight? One of the

\* *irelísthē* was completed.—Woodhouse.



four living ones gives the vials, full of the wrath. It might, possibly, be suggested that this verse is the title, comprising the contents of the chapter, the subject in brief of the ensuing description. According to this plan, St. John, as if he would invite particular attention, informs us, that this is another subject shadowed out, a subject great and wonderful, seven angels having seven plagues, in which is made full the wrath of God. Then recurring to the first part, he introduces (with the recommencing words, "I saw,") the angels and all the pomp and circumstance with which they appeared, the sea of glass, the triumphant company, and the One of the four living ones.

This was my first idea: I thought it plausible; but felt it unsatisfactory. Beside other objections, I did not see that we could be thus rescued from the difficulties of the account in the sixth and seventh verses; when after the opening of the temple, and, certainly, as if in consequence of such opening, there went forth the seven angels having (or according to Griesbach's text, *they that have*) the seven plagues. Now the temple was opened with an implied offer of general admission immediately before they went forth with their seven plagues. It was also declared that there could be no admission prior to this time; that no man could enter into the temple until the seven plagues were about to be fulfilled. Here, therefore, the approach of the seven plagues is the signal of *Reformation*; whereas it is directly the contrary with regard to the vials. In consequence of the delivery of the *vials*, the smoke filled the

temple; so that no man could possibly enter into it until some future time when the *plagues* should be about to be fulfilled.\* It seems, therefore, an incontrovertible consequence that the vials are distinct from the plagues. The vials precede the plagues; the vials are of unmixed wrath; the plagues are at least synchronical with mercies. A possible quibble that the doors were opened, and *then* that the temple was filled with smoke, so that no one could enter at the open door, seems too trifling to deserve a reply. I cannot believe that we are *ever* scripturally mocked with nugatory offers of admission into the promises of God. If the door be plainly set open in our sight, there is no smoke within to incapacitate us from entrance. This tenet holds in prophecy, I conceive, as it does in every other part of scripture; and as to the future sense which our translators have so resolutely denied to the aor. 1 subj. the point has already been amply discussed.

The whole order is this: St. John, in the last vision, had beheld the treading of the wine press; and with his mind full of the blood proceeding from it, says, "I saw another sign in heaven, great and to be wondered at." He then mentions this *other sign of the same thing*, (I have already mentioned this *uniform* import of the *other sign*), the seven plagues, which have been, and will be more fully, shewn to be neither more nor less than the blood from the wine press, flowing in seven streams. This is his preface; and he then gives the usual introductory song, which

\* τελευτησων.

is varied according to circumstances, and is now representative of the effect of this great division of his subject. Afterwards, preparatory perhaps to the appearance of the angels with the plagues, he sees the heaven or the temple opened, and the angels quickly advance with their plagues, as described to the end of the sixth verse. The temple having now been opened, we may be assured, on rational grounds, that it is possible to enter in. We, nevertheless, find in succession, that the temple is filled with smoke, so that no man can enter in for a certain time. It *must* appear, therefore, that *the seventh verse begins a new branch of the subject*, and takes us back to a time decidedly and necessarily prior to the appearance of the seven angels with the seven plagues. They are now exhibited, not without, but within the temple; for only within can be the One of the four living ones. The seventh chapter will teach us that to all purposes of practical exposition, the temple is the same with the most holy place of the heaven. There the 144,000, who never leave the temple, are before the throne of God; and he that always sits upon the throne, dwells also continually among them. Here then we are in the temple; and here the seven vials are given unto them; and it was shewn that no man could at that time enter in, nor should any man be able to enter in until the seven vials were past, and until *the other remarkable septenary of the plagues* was about to be fulfilled. It seems, however, that the seven plagues, though distinct from the seven vials, are *part* of them. We shewed that they

were at the *end* of them; and probably, therefore, the seven plagues, according to the concinnity of the prophecy, are a sequel to the seventh vial, in some such manner as the seven vials to the seventh trumpet, and the seven trumpets to the seventh seal. This will soon appear, and will account for the extraordinary length and diffusion of the seventh vial, or rather the events annexed.

There is another argument, *ex absurdo*, that the vials cannot be the plagues. No man is to enter the temple until the plagues are about to be fulfilled; and it is consequently implied, that they shall enter in when they are about to be fulfilled. If, then, these plagues could be the vials, some at least are to enter in when these vials are about to be fulfilled. Dr. Faber begins the vials (I acknowledge injudiciously) posterior to the middle of the eighteenth century; but none in effect have made one step towards entrance during the interval between the Reformation and the French Revolution; many, on the contrary, made motions rapidly retrograde. If, then, the plagues be the vials, no *such* vials can hitherto have been poured out; because, prior to the infliction of such vial-plagues, we are indisputably to see an incipient triumph and reformation. We can, however, prove some vials to have been poured out; although no preceding reformation adorned the seventeenth or the beginning of the eighteenth century. The plagues, therefore, are again proved to be distinct from the vials, and successive.

It is moreover to be remarked, that the seven angels with the plagues advance in one body; the streams of blood flow out simultaneously, though, in different directions. There is on the other hand a marked intimation that the vials are not poured out without decided pauses. The first, *departed*\* (viz. from the temple) and poured out his vial; the others follow at distinct and evident intervals. Thus again are the vials discordant from the plagues. I deem it needless to pursue discordancies further. We may now turn to another branch of the subject.

These plagues are affirmed to be the last: the last, because in them is filled up *the wrath* of God. Is this wrath general; or is it some specified wrath? If it be general, and these be the finishing strokes of God's anger, and his glittering sword henceforth be for ever to rest in the scabbard, it is clear that no posterior judgment can find a place in the Apocalypse. After the millennium, however, at a time palpably independent both of vials and plagues, we again find a signal judgment (xx. 9.) The wrath here finished must therefore be some *specified* wrath, some peculiar time, in which wrath and punishment were to prevail. We are therefore to proceed to an immediate search for the *commencement* of this particular wrath. We have the completion and end before us.

The dawning of the great day of wrath is marked with precision in vi. 17, by the lamentation;

“because the day, the great, of God’s wrath is come.” This day, the great, of wrath; must be some remarkable period of judgment. Nothing is loose, nothing general. This day, the great, must be identified in its beginning and end with some peculiar apocalyptic era. Now we know of none such, excepting the 1260 days, the three days and a half of the mourning witnesses, and the thousand years. It is obvious that the two last cannot coincide with the great day of wrath. This day, the great, must therefore intend the 1260 days. Beside all the vengeance in the eighth and ninth chapters, which without an intervening moment is chronologically continued, in the fifteenth, sixteenth, and latter part of the nineteenth, it may be considered as wrath enough upon the earth, that the light of the Gospel is during that time obscured by the thickest clouds, that the suffering witnesses are almost lost in the boundless desert, that the idol Beast and his Likeness tyrannize, and the adulterous woman corrupts. Such is this day of wrath, finished by the seven plagues, the last, because in them is filled up the *specified* denunciation of the wrath of God.

The consideration of the former part of the Apocalypse may not now be allowed, yet I have expressed my conviction that the earthquake of the 6th seal begins the 1260 days; when under Phocas the true Christian heaven passed away; and when it was cried, “the great day of his wrath is come.” Here will be another very strong argument for the foregoing plan, when this re-

ceives that separate proof, of which I conceive it capable. At present, if any will take it upon credit, I am obliged to them for their confidence. If not: the interpretation has been built, and will stand, without this support.

The seventh trumpet, the third woe, essentially differs from the two preceding. These were both introduced in dismal stillness,

“The thunder rolls, be hushed the prostrate world:”

whereas at the sounding of the seventh, as in chap. xi. heaven's vault rings with plaudits and acclamations. This is a very singular circumstance, and this alone is almost sufficient to teach us that chap. xv. must also contain in its rejoicings the introduction of the seventh trumpet; and consequently, that all the vials and plagues are under the seventh trumpet. Some commentators would arbitrarily exclude the first six vials from the seventh trumpet. Some in the other extreme would most strangely extend the seven vials of the woe trumpet, beyond the 1260 days of woe and corruption, during which period alone was the Beast to continue his blasphemy; and at the end of which the pure faith was to be so exalted, as never more to be depressed. These opinions require a separate confutation.

Against such as may be biassed by the former opinion, there may be adduced the agreement in the joyful acclamations; and as has been strongly urged, the absolute necessity for the preservation of the concinnity of the prophecy. As there are at least three septenaries, seals, trumpets, and

vials; and as the seventh seal was shewn to contain the seven trumpets, so it is argued that the seventh trumpet must contain the seven vials. There results the same conclusion if we begin from the other end of the series. As the seven plagues are annexed to the seventh vial, the seven vials must be annexed to the seventh trumpet. The very luminous and beautiful simplicity of this arrangement is an argument, which I should feel myself unable to controvert. In this arrangement we may, indeed, with one of the most candid and ingenious, and most neglected of commentators, consider 'the Apocalypse as 'not only a distinct prophecy by itself, but as an 'index to all the prophecies which refer to the 'period of which it treats; that is, from the beginning of the gospel dispensation to the day of 'judgment. It proves an index, by shewing the 'general order of events and their relative situation to each other; so that when an event is 'introduced in the Old Testament prophecies in 'a detached manner not connected with what 'goes before or follows after, we are enabled by 'the aid of the Apocalypse, (perhaps by the very 'expressions of the Apocalypse,) to refer it to its 'proper place in the series of events.\* Without this consistent arrangement, indeed, the difficulties of the very Apocalypse itself would seem insuperable. "The regular order of events is 'repeatedly interrupted by the synchronical visions inserted for explication, and could not

\* Frazer's Key to Prophecies, page 11.



' be with certainty resumed but for this device.  
 ' Whereas by the help of this device, the series  
 ' of the prophecy is carried on distinctly, and  
 ' the visions inserted for explication refer by in-  
 ' ternal marks, either to that series immediately,  
 ' or to some other contemporary vision, which  
 ' has a reference to it. Now this admirable contex-  
 ' ture is in a good measure destroyed, by suppos-  
 ' ing that any of the vials is poured out under the  
 ' sixth trumpet. Again we are advertised, chap.  
 ' viii. 13, of three woe trumpets. The fifth and  
 ' sixth trumpets make the first and second woes,  
 ' and they are minutely described; but unless  
 ' these vials are the woe of the seventh trumpet,  
 ' it exists no where in this book.' \*

As the trumpet was the last woe, it is plain  
 that not one of the vials of woe can possibly  
 extend *beyond* the seventh trumpet. This argu-  
 ment has been pushed much farther; but for my  
 own part, fully agreeing in the conclusion, I can-  
 not see the justice of the premises, when it is  
 asserted that *therefore* all the seven last vials  
 must be within the seventh woe trumpet. Had  
 the seven last vials belonged to *all* the three last  
 trumpets; or, as some assert, to the two last, the  
 same expression would be quite justifiable. The  
 supposition, however, that some vials should be  
 under one trumpet, and some under another, and  
 some under none, seems to me to introduce us  
 into Milton's court of Chaos, and to enlarge his  
 reign of darkness and confusion.

\* Frazer's Key to Prophecies, page 52, 53.

Again I would remark, that if these vials do not form the seventh trumpet, or the third woe, the third woe is no where described like the two preceding. We have nothing beyond the prosperous effects consequent upon the woe, as given in xi. 15. Is this possible; or can it be sufficient to answer that the seventh vial is the seventh trumpet? But if the seventh vial be exactly the seventh trumpet, I should be glad to be informed wherefore the double, the treble name indeed, trumpet, vial, plague; and would remark how unequal to the two which preceded is the third and last woe in extent, symbolical and interpreted, as well as in duration of time.

I would now insert an illustration, so forcible that it may be almost received as a proof, of the concinnity of the sevens within sevens; though I do not pledge myself for its entire correctness, and though, I regret to say, I am far from an agreement in the conclusions of the author.\*

“ This arrangement is supported by the remarkable analogy which it bears to the mysterious circumstances of the downfall of Jericho.

“ After the miraculous passage of Jordan, that devoted city, Jericho, was encompassed by the host of Israel, the ark of God, and *seven priests, with seven trumpets of ram's horns, for seven days.* During six days they encompassed it only once each day, blowing the trumpets but once; on the *seventh day they encompassed it seven times, blowing the trumpets seven times;* after the last

\* It seems to have been originally from Mede, Book V, page 910.

blast the people shouted:”—the walls fell, and the city ceased to belong to the enemies of Israel (Josh. vi. 3—20. Heb. xi. 30.) “Hence we may collect that the six angels sounded their trumpets but once; but that the seventh angel sounded seven times, and that at each blast a vial was poured out. After the last a mighty voice from the celestial throne proclaimed the awful catastrophe. It is done; and immediately followed shoutings, and thunderings and lightnings, and the greatest *shaking* ever known upon earth; and then the downfall of Babylon and of the cities of the Gentiles, when the people, still blaspheming God, were destroyed by a prodigious hail, like the devoted Canaanites and Philistines.”\*

All that I would urge is, that the sevenfold involution is here so distinctly traced, that I conceive it cannot be otherwise understood than as an ordinary course of an extraordinary Providence. The shouting at the seventh trumpet on the seventh day is moreover remarkably exemplified in the Apocalypse. Many other points of resemblance I am not able to discern.

Only one other argument, or illustration. A voice from the heaven had preceded the septenary of the seals; and the same had preceded the trumpets at the end of the sixth seal. We are, therefore, induced to suppose that a similar voice would precede the seven plagues, and our supposition is justified by the event; for in the se-

\* Hales' Anal. of Chron. Vol. II. page 1319.

venth vial a voice from heaven says "It is done." Must we not, therefore, from the analogy, expect such a voice to precede the seven vials at the end of the sixth trumpet? It does so, if the arrangement I advocate be correct; but in any other case, all is confusion, and in our reasonable expectations we are completely deceived.

Against such as may range themselves in the opposite extreme, I would argue that there is an absolute necessity for including all the wrath, which is corruption established, in the day of wrath, which can be no other than the 1260 days. I would remind them that we gather from Daniel that *one* of the opposers was to have power only 1260 days. St. John, however, shews us that all the confederates are *suddenly* ruined together, at once hurled down from apparent prosperity. The beast of Daniel, who is the beast of St. John, is a principal agent in the gathering of the dreadful antichristian confederacy, and in it is embodied in full power, to be made a signal example of instantaneous vengeance. This beast, who, according to Daniel, is to remain for 1260 days, does not *decline*: he is *precipitated*; and of course in the last day of his appointed term. Again, the declaration of St. John himself that the beast should *make war* (or much rather, *make blasphemies*) only for the 1260 days, is surely much too positive to allow him to exist in prosperity, most formidably embodied for war, and still blaspheming, *long after the* 1260 days; and at the moment before his fall. Once again: by one of the most eminent of commentators, the beast is identi-

fied with the infidel king; and thus is shewn in unbounded power; the moment before his ruin. As soon as he has proudly planted his tabernacles in the glorious holy mountain, there follows, unprelaced and unexpected, the energetic denunciation; "yet he shall come to his end, and none shall help him!" All these passages, and all relating to the same time, are in accordance with the specification of his *sudden* fall. In the second Psalm, for instance, they are to be dashed in pieces like a potter's vessel, whole now, and by one sudden blow irreparably shivered; before (as in Psalm lviii. 10.) before the pots can feel the thorns. The great advocate of the system opposed, rests in fact all his argument upon the correctness of his idea of *the time of the end*. As I must apprehend that in this point he has failed, his conclusion falls with his premises. He supposes that the time of the end, in which all the great destruction is to arrive, commences at the end of the 1260 years, and extends far beyond them. He must, however, abandon this idea, or invalidate the authority of every page of his dissertation; because Daniel fairly declares that until the time of the end darkness covers all; that the book of Prophecy is closed and sealed against all researches. If therefore we be not already in the time of the end, as I am convinced we are, our interpretations *must be incorrect*. That the time of the end of the 1260 days should moreover be *without* the 1260 days, seems to me a strange method of calculation. Surely we might as well affirm that the last Session of Par-

liament commenced at its dissolution! If, however, the time of the end be within the 1260 days, if the last of the wrath (whatever that wrath may signify) be within the day, the great, of wrath, if he that prospers until the indignation or wrath be accomplished, (Dan. xi. 36) falling suddenly, falls when that wrath is accomplished; then certainly the seventh vial is within the seventh trumpet and the 1260 days. All the arguments respecting the concinnity of the Prophecy, and respecting the great day of wrath, fall as strong upon this error as upon the last.

I know, indeed, that it is a more than Herculean work to shake an opinion once formed in the most candid mind. Our business is with those who have hitherto from wisdom or good fortune formed no decided opinion at all. They indeed who have publicly espoused and defended any opinions must, with far more than common candour, have far more than common sagacity and openness of mind, ere to the blotting of every page they can decompose an error from the lifeblood of their system. A few arguments, however, I will yet propose to those who would exclude at least the consequence of the last vial, the final fall of the enemies, from the subject of the little book, and from the 1260 days to which they have determined to limit that book. I shall then leave the thorny path of controversy.

In the abstract of the effects of the seventh trumpet as contained in the little book (xi. 15, &c. &c.) there are great rejoicings. St. John, it has been said, is hurried on to a view of the happy

millennium without considering the steps preceding it, and conducting to it. To this observation I do not, when I argue from it, *ad hominem*, pledge myself to an unreserved submission. But they argue that the joyful part is at the end of the seventh trumpet, or, as one will have it, beyond the seventh trumpet. Let it be where it may; the rejoicings take place in the little book. Consequently, as the rejoicings succeed the downfall of the enemies, that downfall takes place within the little book. The wine-press too, by their own acknowledgment, is trodden within the little book; and therefore during, and not after, the 1260 days. Therefore again the seventh vial, which is at least preparatory to this ruin, is also within the little book and the 1260 days.

Even Faber has more than once singularly forgotten and confused his own system. He declares the third woe-trumpet *to include the harvest and the vintage* (28). 'The last vial,' he says, 'or *that which contains the season of the vintage*, seems to be poured out as soon as the 1260 years expire; and coincide with what Daniel calls 'the time of the end, or the period of God's great controversy with the nations.' Here it is expressly declared that the last vial *contains the season of the vintage*. It is also declared by the same commentator, that the whole Chap. xiv, is to be included in the little book or 1260 days. Now the vintage and the treading of the wine-press, or the total destruction of the beast and kings of the earth in the battle of Armageddon, is included in Chap. xiv. Thus that eminent au-

thor has unconsciously demonstrated against himself, that the seventh vial, or destruction of the confederates, is *within the 1260 years*. Any subsequent assertion that the little book extends beyond the end of the 1260 years, in its first and last chapters, must entirely violate every idea of the little book which he has himself promulgated. If the little book be the 1260 years, it can contain nothing else. And the last chapter has not even the inadmissible excuse of the first, that the prophet was irresistibly hurried into a glaring breach of chronology by a prospect of the millenium.

If, moreover, the limits of the 1260 years would not admit the seventh vial, how can xi. 19, be applied? Is not that verse exactly coincident with xvi. 18? The parallel Chap. xii. has no formidable conclusion of this sort; and for an obvious reason; namely, because the absolute capture of the dragon-like spirit of infidelity, and the casting him into prison, does not instantly take place with the destruction of the beast and false prophet in the last hour of the 1260 days, but in Chap. xx, is plainly represented as posterior. If moreover, the time of the end be thus clearly within the 1260 days, Daniel's infidel King, as will appear, may have *already* met in battle with the kings of the North and the South; *must* soon plant his tabernacles in the glorious holy mountain; and the younger among us may yet see him come awfully to his end, for the indignation is only for a time appointed, until the end of the 1260 days, the year 1866.



Still a further or fuller proof, if such can be required, is to be deduced from Rev. xiii. 5, for which I am indebted to an anonymous writer.

We there read, the beast is to continue only forty and two months. I am aware it is a point in dispute whether *continues* signifies simply to continue, or to continue in power. If the signification is simple continuance, and the beast is to cease to exist at the expiration of the 1260 years, the seventh vial must be included within that period; for under this vial the beast is to be destroyed. Mr. Faber, however, adopts, with Bishop Newton, the latter translation, and supposes the prosperity, not the existence of the beast, is to terminate with the 1260 years. But if Mr. F. takes *continues* in this signification, he must give up his interpretation of the "time of the end," on which he chiefly rests his proof that the seventh vial will begin to be poured out at the termination of the 1260 years.

Mr. Faber conceives the time of the end "commences so soon as the 1260 days expire." By his translation of *continues* he admits the beast will not "prevail" and "prosper" after the close of the 1260 years, that is, after the commencement of "the time of the end." Mr. F. likewise allows the beast of St. John and the wilful king of Daniel, to be two symbols of the same power. The wilful king, therefore, according to Mr. F.'s interpretation, is not to prevail and prosper after the commencement of the time of the end. But the account Daniel gives of the transactions of the wilful king subsequent to that period,

‘ does not accord with this interpretation. The  
 ‘ power and prosperity of the wilful king cannot  
 ‘ have forsaken him when he overthrows “ many  
 ‘ countries ” — “ stretches his hand ” over “ the land  
 ‘ of Egypt,” gaining possession “ of her treasures ”  
 ‘ — and drags “ the Lybians and Ethiopians ”  
 ‘ captive “ at his steps. ” — If therefore, Mr. Fa-  
 ‘ ber’s translation of the word be correct, and the  
 ‘ beast is to be deprived of his power at the ex-  
 ‘ piration of the 1260 years, Mr. F.’s interpreta-  
 ‘ tion of “ the time of the end ” cannot be right;  
 ‘ and he loses the support he expected to the  
 ‘ arrangement of the vials from Daniel xi. 40, 45.  
 ‘ It appears, however, to me, from the prophe-  
 ‘ cies of Daniel, relating to “ the time of the end,”  
 ‘ that Mr. F. is right, neither in his interpreta-  
 ‘ tion of this phrase, nor in his arrangement  
 ‘ of the vials.’

It must be concluded, therefore, that the seventh trumpet contains all the vials, and all the plagues, and the last of the 1260 days; which days, moreover, expire with the last of the plagues which attend the last vial. The *last* vial will have been poured out, the *last* plague or stroke inflicted, (however long the pain may continue upon corruption,) the beasts slain, and the saints victorious, before the end of A. D. 1866, that is, in about half a century. The enemies tread the city only forty-two months: the beast continues only that time: the woman is fed only a thousand, two hundred, and three score days, or as elsewhere a time, times, and a half; the witnesses only preach in sackcloth a thousand two hundred

and three score days : the times and laws are only given to the little horn a time and times, and the dividing of a time. How in the face of all these declarations can any affirm that the Gentiles tread the city longer, that the beast continues longer, that the woman is longer fed, that the witnesses mourn longer, that the little horn is longer predominant ! I believe I could adduce additional arguments ; and one more especially, the general consistency, on this plan, of verse with verse, chapter with chapter, prophecy with prophecy, loop with loop. With one brief, yet important remark, I will now quit the subject. The beasts are to be destroyed by a *national* hostile force in half a century. There must now, therefore, in all probability, be in existence a pure power which may, eventually, effect such a destruction. *One such* there is in the world, and I need not name it.

II. " And I saw a sea glassy, mingled with  
 " fire : and them that had gotten the victory  
 " over \* the Beast, and \* over his Likeness, and  
 " over his mark, and over the number of his  
 " name, standing on the sea of glass, having  
 " harps of the God. And they sing the song  
 " of Moses, servant of God, and the song of  
 " the Lamb."

Here the Church general is represented under another aspect of the varying type. The 141,000, with an allusion to the twelve tribes of the Christian Church, or to the twelve Patriarchs and the

\* \* ix—out of, out of the midst of.

twelve Apostles, are not now introduced; yet still, in expression of the unity of the two dispensations, we have the multitude singing the song of Moses, the servant of God, and the song of the Lamb. Some have thought that the song of Moses gives an allusion to Ex. xv, when the Israelites, having passed through the sea, stood on the *shore*, and seeing their enemies overwhelmed, sung that song of triumph, which, as Maimonides asserts, was afterwards daily performed in the temple service. If this be true, it is a fine illustration. The 144,000 appeared, as was shewn, before the Reformation; they were the first fruits; and were with the suffering Lamb in his abode on earth in a state of conflict and insecurity. Now, however, the scene is laid in the heaven; and they who have gotten the victory with great struggling *out of*, or *from the midst of* the beast, and his image, and his mark, the number of his name, stand on the sea of glass, which is mingled with fire.

As a great multitude stand upon this sea, it cannot, I think, have any allusion, however remote, to the sea or laver of the temple. The symbol of the sea, which is any great body of waters, a lake, or a large river, or a flood, denotes a nation; and, Dr. Faber adds, an idea of agitation within itself, from the restless surface of the natural sea. A sea, therefore, as it were glassy, may be thought to shew a nation, pure as chrystal, in apparent internal commotion, but real stability: apparently tumultuous, yet quite incapable of being ruffled. This sea, however,

has another peculiarity; it is mingled with fire; perhaps it darts forth flames of fire. This, therefore, adds to the idea already gained, the idea of external war and vengeance, of which fire is the known emblem. This nation is, therefore, in continual warfare, yet, despite of appearances, in real security: the gates of hell shall never prevail against this chrystal rock, the part of Peter's Patriarchate, which bears this mystic church.

Now those who stand upon it are they who got the victory over the Beast, and over his Likeness, and over his mark, the number of his name. They include the bodies who came out at the call of the angels, and more particularly of the third. The denunciation of the third angel particularly specifies that the enemies of God are to be tormented in the presence of the holy angels, and in the presence of the Lamb. During the vials, although we find the torments, we find not any where the Lamb and his holy ones, except in this symbol. Here, inasmuch as the Church is found, there is found in effect the late Lamb; while the holy ones indeed sing to the same harps of God, the same song of the Lamb. A reason has already been given for the non-appearance of the Lamb. He seldom appears as the Lamb, except on earth. On the ascension into the heaven of authority, the idea of the Son is instantly absorbed in the Father, except under peculiar circumstances. This is another remarkable instance of the variation of the great ecclesiastical symbol in accordance with existing circumstances.

But a sea is rather one great nation ; and this great nation, pure and firm as a chrystal rock, internally perhaps, appearing tumultuous as the waves, and externally, mighty as the most powerful of elements, supports at this time, and henceforward, the pure church. Has such a nation, has such a church existed in the Roman Empire from the era of the Reformation? Have they not signally existed? Has not England, if this doubtful interpretation be correct, been that pure nation on which is established the pure apostolic church ; a nation thus terrible and thus stable ; a people who have hitherto been spectators, and more than uninjured spectators of those tempestuous judgments which have begun to desolate the face of the Roman Empire? Has not England been “ a column amidst ruins, an oak untouched amidst the downfall of the forest?” Has not England been safe ; and shall she not be triumphant? That it is England who *at this day* claims the symbol of the supporter of the mystic church, I cannot doubt ; but I dare not, by any means, imply that England has always had the exclusive property of the symbol.

We come now to the subject of the song :

3. “ Great and marvellous are thy works, Lord,  
“ the God, the Almighty ; just and true are  
“ thy ways, thou King of Saints! \* Who
4. “ shall not fear thee, Lord, and glorify thy  
“ name? for thou only art holy : for all the

\* Saints, nations, or ages.—Griesbach.

“ nations shall come and worship before thee ;  
“ for thy righteous judgments have been made  
“ manifest.”

The first song, contained in the fourth chapter, was sung when the four living creatures, the four Patriarchates, gave glory and honour ; while the elders, representative of the Church general, worshipped God, giving him thanks in the name of all created things, for their new spiritual creation, their regeneration in the baptism of Christ Jesus. This was the first establishment of Christianity under the four Patriarchates, in the twenty-four Provinces.

The second song, contained in the fifth chapter, was the song of redemption, the triumph at the universal diffusion of the faith. The third, in the seventh chapter, rejoices, because multitudes were sealed as on the Lord's side, who, in the midst of the great tribulation, had washed their robes in the blood of the Lamb. The fourth song, varying still, introduces, in the eleventh chapter, the seventh trumpet ; rejoicing that the time of the judgment is come, and that the kingdoms of the world are become those of the Lord and his anointed, and he shall reign for ever. Now if, when he once begins to reign, he reign for ever, the song at the sounding of the seventh trumpet must be in some degree parallel with that under our immediate consideration, since here also *begins* this everlasting reign. He is here, according to Griesbach, called the king of the nations ; his judgments here have been made

manifest; these are his great and marvellous works. Again, therefore, it incontrovertibly appears, that *here*, before the effusion of any one vial, begins the seventh trumpet. If it be asked, Why then is not the sounding of the seventh trumpet particularized? I may decline to answer until I am told, why it is not in the xiith, xivth, and xviiiith chapters; or why, indeed, the prophecy is not clear for the comprehension of childhood. Who can presume to determine when it is clear enough, or when obscure enough? I conceive, however, that an express and most elucidating answer may be given to all. The seventh trumpet, containing the seven vials, contains also more. It is the last and great division of worldly events, reaching to the conclusion of the prophecy and of time, far beyond the end of the vials of wrath. The periods of the seven vials may thus be no more than the first seven moments of the seventh trumpet. Had then St. John specified the sounding of the trumpet, we might have been led to the erroneous idea, that the seventh trumpet is limited to the narrow space of the seven vials; or even that the seven vials are, on the contrary, comprehensive of all the events to the end of time. Therefore he does not specify the trumpet; but only gives us to understand, by the song, that these seven judgements are parallel with the beginning, with the woe part of that last trumpet, which contained a woe. This epithet of woe, annexed, by the long usage of interpreters, to the last trumpet, is rather unfortunate. The woe comes within the trumpet-division; but the trum-



pet is not, therefore, confined to woe. The sixth trumpet, the second woe, brought in the glorious reformation: this last trumpet, the third woe, completes and crowns it with a crown of everlasting glory. If then these can with any propriety be called woe-trumpets, let it be remembered, that what is a woe to the enemies of God, as enemies, may really be a blessing. This, however, digresses. I have hitherto forborne to notice the minor disagreements between this song and that of the seventh trumpet. In this song, which introduces the vials and the plagues, there is only *a promise*, that after them, or at the final stroke, and in consequence of the display of God's power, all nations *shall* come and worship before him; *because* in them his judgments are made manifest. But, as the subject of the whole, the song of the seventh trumpet, in chap. xi, positively declares that the kingdoms of this world *are* become the kingdoms of our Lord and of his Christ for ever. That was actually the song of the seventh trumpet, not of the first moments; and the song has its subject far beyond the effusion of the vials of wrath, in consequence of which is the worship of the nations. The same reasons, a little modified and conjoined with others, will account also for the same omission in the xiiith, xivth, and xviiiith chapters.

5. "And after these things, I looked, and behold, \*  
" there was opened the temple of the tabernacle  
" of testimony in the heaven."

\* Griesbach rejects the '*behold*.'

I need not again observe that by the "*μετα ταυτα*" this verse is indissolubly bound to the last subject, as another and a *posterior* division of the same whole. After the song celebrating the vengeance which happily brings all nations to worship, St. John's attention is naturally upon the temple; and he turns to see whether the long-closed doors were opened that the nations might be able to enter and worship. Then he sees the temple of the tabernacle of the testimony opened in heaven. This opening of the entrance we must presume to be significative of admission, and symbolical of the extensive diffusion of the faith. If any thing further be intended, which I doubt, we may suppose, as was hinted in Chap. xi, that the conversion of the Jews may possibly be represented by this not unapt type. At least we expect the event about this time.

Immediately after the song in Chap. xi. there followed a declaration that the temple of God was opened in heaven; and then was seen in his temple the ark of his testimony. The agreement is obvious. Both end alike with the final effect that the temple was so opened, and that there was seen in his temple the ark of his testimony; and both alike are followed by the wrath; the one *generally*, by the seven plagues, the other particularly by lightnings, and voices, and thunderings, and an earthquake, and great hail, coincident with the seven plagues, as will be seen at the end of the next chapter. Had not the songs of xi and the actions while singing, dictatorially pointed out that the universal diffusion of the

faith was comprehended under the seventh trumpet, we might hence have almost been led to conclude that the trumpet actually ended with these seven following plagues of the last vial.

6. "And there came out the seven angels,  
"from the \*temple, they having the seven  
"plagues, clothed in fine linen, pure, white,  
"and having their breasts girded with golden  
"girdles.

Much of this has already been incidentally considered, when at the beginning of this chapter we established the arrangement. That arrangement shews this verse to be the conclusion of this head; and the next to begin a repetition and enlargement of prior events. It is not superfluous to notice strongly that the coming out *of the temple* is a specification which Griesbach judges at least questionable. As the white horse *went forth*, and the red horse *went forth* in the sixth chapter, so by the very same word the seven angels go forth; and all the circumstances incline us to the belief that they do not at this time proceed from the temple. They are probably the same seven angels who had the seven vials, who then went forth to pour them out, and who in consequence of the seventh vial are seen having the seven plagues. The attire of these angels, although not immediately from the temple, is very properly the attire of ministering priests. In Ex.

\* *From the temple*—Griesbach doubts.

xxviii. 6 and 8, we find the golden girdle of the high-priest; and the girdle of the Son of Man, in Rev. i. 13. Their pure and white linen of holiness exactly accords with the linen clean and white, in which are arrayed the followers of the Word of God. (C. xix.) This is the first occurrence of the white linen within the 1260 days, after the opening of the temple, implying a wonderful reformation even of the purer communion towards the end of the day of wrath. Here then again appear the seven plagues within the events of the vintage; for the seven angels are now clothed in pure and white linen, and the followers of the Word of God who tread the wine-press are arrayed in the same fine linen clean (or pure) and white. With the end of this verse then begins another branch. We return into the temple; and it is to be wished that the two succeeding verses had never been injudiciously separated from the subsequent chapter which contains the effusion of the vials and infliction of the plagues.

7. "And one of the four living creatures gave  
"unto the seven angels seven vials golden, full  
"of the wrath of the God, the Liver for ever and  
8. "ever. And the temple was filled with  
"smoke from the glory of the God, and from  
"his power: and no man was able to enter  
"into the temple, till the seven plagues of  
"the seven angels were \* fulfilled."

At the loosing of the angels from Euphrates, there came a voice from all these four horns of

\* About to be fulfilled.

the altar, which perhaps correspond to the four living ones, the four Christian Patriarchates; and this command from the four horns probably signified that the destruction should sweep over part of all the four Patriarchates. The fulfilment we know in the Turkish conquests. Here *One* of the four beasts gives the vials, intimating that all these evils, wherever the angels might pour them, or wherever when poured they might flow, should proceed from *one* of the four Patriarchates, territorially considered. The witnesses we may remember were to slay those who willed to hurt them; fire proceeded from them, and *they* were to smite the earth with plagues. These witnesses were within the Roman Patriarchate; consequently the One of the four beasts who gives the vials of God's wrath, must be that one which symbolizes the Roman Patriarchate; and therefore all these evils are to have at least their origin within the Western Roman Empire. Proceeding moreover from an ecclesiastical symbol, they are perhaps represented in vindication of the Church, and certainly preparatory to the full establishment and triumph of the pure faith.

I cannot quite satisfy myself respecting the only remaining subject, the smoke which filled the temple from the glory of God and his power. I therefore would leave it, as it has hitherto been left. A reference may yet be made to Ex. xl. 34 and 35, when the glory of the Lord filled the tabernacle, and Moses therefore could not enter; and to 1 Kings viii. 10 and 11, when the priests could not stand to minister because of the cloud,

for the glory of the Lord had filled the house of the Lord ; and to 2 Chron. vii. 1, 2, and v. 13, 14, where still, as elsewhere, the cloud and the glory are signs of the more immediate presence of God. As, however, the entering into the temple must signify *conversion*, it is difficult to say how or why the presence of the glory of the God, so desirable in the literal sense, should impede conversion in the symbolical.

The temple, however, is not accessible to entrance until the seventh vial, when the seven ensuing plagues are about to be fulfilled. We are now to proceed to the consideration of the vials particularly ; and it need scarcely be observed that the symbol is in strict consonance with the customary expression, " Pour out thy wrath." Here it is poured out from seven vials or bowls. The *phiala* is well known to have been something like a saucer and cup. The injudicious division of these chapters has been already observed : we are immediately therefore to proceed to the first verses of the sixteenth.

## CHAP. XVI.

VERSE 1, THE REFORMATION, INTRODUCING (2—4) THE HARVEST; 2, THE PREVALENCE OF INFIDELITY; 3, THE FRENCH REVOLUTION AND APOSTASY; 4, AND THE TROUBLES OF EUROPE; 5—7, TWO REMARKABLE NATIONAL PROCEEDINGS, EXHIBITING THE JUST JUDGMENTS OF GOD AGAINST CORRUPTION, AND INTRODUCING (8—21) THE VINTAGE; 8, 9, AFFLICTION UPON THE GREAT CHURCH OF THE ROMAN EMPIRE AND WAR ECCLESIASTICAL; 10, 11, AFFLICTION ON THE SEAT OF EMPIRE, AND CONSEQUENT TORMENT TO THE IMPERIAL CHURCH; 12, THE FALL OF THE TURKISH POWER; 13—16, THE COLLECTION OF A GENERAL COUNCIL IN JUDEA; AND 17, THE RUIN OF THE CORRUPT CHURCH AND CAUSE, EFFECTED OR FOLLOWED BY (17—21) SEVEN SEVERE JUDGMENTS.

"Thus sitting, and surveying thus at ease  
The globe and its concerns, we seem advanced  
To some secure and more than mortal height,  
That liberates and exempts us from them all."

*Cowper's Task.*

"V. 1. And I heard a great voice out of the  
"temple, saying to the seven angels, Go your  
"ways, and pour out the vials of the †poison  
"of God upon the earth."

THE second woe is past; and, behold, the third woe is come quickly. The second woe, as we saw, ended at or speedily after the fall of the tenth part of the city, in, or about, the year 1560. The third woe succeeds, therefore, *quickly*, or as

† The *Θυμος*, according to Mede, should always be translated 'poison.'

the original may be more emphatically rendered, *immediately*. This, perhaps, illustrates the declaration made when the first woe ended, that there should come "two woes more hereafter," (ix. 12.) Some interval was to elapse between the first and the two last woes; whereas the line of separation between the two last was scarcely to be distinguishable.

In more than one place it has been remarked that the '*Behold*' is always expressive of great surprise. The second woe terminated with the security of the pure church in one place, its triumph in another, the rapid diminution of the corrupt church, expressed many times under different symbols, and the glory so widely given to the God of heaven. Here ended the division; and the mind of the prophet must have been full of the ideas of the flood of reformation, rolling magnificently along, and threatening the obliteration of every vestige of idolatry. The first vial, or the beginning of this next woe, must therefore be an unexpected evil, and directly contrary to the principles of rational probability. It must not only be a lamentable cessation of the flow of prosperity, but a sudden and unaccountable turn of the tide. Such we shall find in the events of the first vials.

I do not wish to encumber myself with any discussion of the temple from which this voice proceeds. It may be suspected that we are not altogether correct in our ideas of the temple; yet I am, nevertheless, convinced that this great voice from it, prior and preparatory to the vials,



is the same voice as that of the great angel in the tenth chapter. It is the great voice of that Reformation which ascended into English establishment, which denounces, and in its consequence produces, these sore afflictions upon the corrupt inhabitants of the Roman earth; on all whose hearts are not found right with God.

But there is a singularity in the manner of the command here given. The angels are to go their way \* *privately*, to withdraw themselves for the pouring out the wrath. Such is the well-known purport of the Greek verb. This is exactly opposite to the seven plagues or strokes, which by the very derivation of the word seem to be *public*. In accordance with the command, the angel of the first vial did not *come forth* like the horsemen† of the sixth chapter, or the seven angels with the plagues‡ in the fifteenth, but he || *departed*. These woes may not seem so decidedly judgments from God, as the preceding first and second woe-trumpets, or as the succeeding seven plagues. These were evidently *external* scourges; whereas the last woe, although it fulfil the purposes of the directing Providence, does not seem to be so directly from the hand of God. We may, therefore, expect, that the poison of the vials will be especially productive of *internal* agonies, by which the body politic is tormented: evils such as men inflict upon themselves and each other by popular anarchy or secular and ecclesiastical tyranny. Each blast of the first two woe-trum-

\* *ἰσχυρῶς*† *ἐξῆλθον*|| *ἀπῆλθεν*

pets was the signal for the charge of foreign and barbarous invaders. In the last woe, therefore, the remaining inhabitants of the Roman earth, even those who were not killed by these plagues, and repented not, are to feel a varied, though not less terrible a vengeance. By internal torments, is to be agonized the whole wasted body politic of the Roman Empire.

2. " And the first went, (*departed*) and poured  
 " out his vial upon the earth; and there fell a  
 " sore, noisome\* and grievous upon the men,  
 " those having the mark of the beast, and those  
 " worshipping his image (or Likeness).

The earth is now the Roman Empire, Eastern and Western: the men who have the beast's mark are the *Latin apostates*: they who worship the Likeness, are the corrupt men of the Eastern Empire; and the noisome, grievous, and contagious sore, a painful disease, conveying a legal pollution, and incapacitating the sufferers from the service of the temple, precludes their admission into the congregation. 'Whether these sores be natural or moral,' said Bishop Newton, 'the event must determine.' But surely without our cognizance of the event, the symbolical language decides that they must be moral. These sores first broke out openly towards the close of the sixteenth century, a little time after the secession of England from the Romish corruptions; and they

symbolize, I conceive, the undisguised spirit of Infidelity, the gross lie, the denial of Christianity. The disease had long been internally working; but now it is about to break out. Woe to the inhabitants of the earth; for the devil, the spirit of unbelief, is among you, beginning to persecute the woman, no longer his instrument, the Church which brought forth the Church of England! We need not seek to determine the precise era of the appearance of this sore; a contagious plague usually defies the discovery of its source. The propriety of the type forbids us, therefore, to look for a first great eruption. The woe came quickly; although not nationally visible, as is requisite in most other symbols. We know, however, that about this time there began to be exhibited a most virulent enmity against the religion of Christ, or, indeed, against all religion; and all means were employed, with unaccountable zeal, to diffuse ‘per fas atque nefas,’ the principles of unbelief. It would be tedious to reckon up the French and Italian *philosophers* of this age, falsely so called, or to investigate the extent of the truth of the report that, in certain provinces of France and Italy, *schools* were absolutely at this time erected, whence issued swarms of the teachers of infidelity. ‘This accusation,’ says Mosheim, ‘will not be rejected in the lump, by such as are acquainted with the spirit and genius of these times.’ It is too notorious, however, that in the next century the licentiousness of atheism was unbridled. Until the Reformation, the Christian religion was, upon the whole,

respected by all parties as a revelation from heaven; whereas now, when the dead branches were lopped off, they preposterously levelled the axe at the root of the tree. These enlightened times first shewed that atheism was possible!

Some, again, who termed themselves Deists, agreed to reject with ridicule every idea of a revelation. They did not agree among themselves whether there was a Providence, or how it acted; whether any, or what worship was due to God; whether there were any life to come, or whether it were desirable that there should be any. These atheistical Deists were, in England, termed Free-thinkers; and the most shining talents and elegant style have been employed to defend the most dark and disgusting doctrines. That the Eastern Empire was, and is, at least as much infected as the Western, is too notorious. Rycaut, in his Ottoman Empire of the 17th century, speaks of Atheism among the more modern sects of the Turks. 'It is strange,' he says, 'to consider what quantities there are of men that maintain this principle in Constantinople, most of which are *Kadees*, and learned men in the Arabian legends.' He mentions one rich and learned man, who persisted in his atheistical blasphemies, when life was offered him at the place of execution, exclaiming, precisely in the spirit of the most lofty Western infidelity, 'That though there was no more life nor reward, yet the love of truth obliged him to die a martyr.' 'I must confess,' added Rycaut, 'until now I never could believe that there was a *formal*

‘*atheism* in the world.” *We*, alas, have had the singular misfortune to see a whole nation of *formal Atheists* ! But of this in a short time : let us continue with our author.

‘ *This poisonous doctrine* \* is so *infectious*, that  
 ‘ it is crept into the chambers of the Seraglio,  
 ‘ into the apartments of the Ladies and Eunuchs,  
 ‘ and found entertainment with the Pashas and  
 ‘ their whole court. Sultan Morat was a great  
 ‘ fayourer of this opinion in his court and army.’  
 This man was the Frederic of the East. That  
 such opinions have daily been gaining ground in  
 that darkest of Empires, needs no proof. Thus  
 the whole Roman earth was corrupted : from the  
 head to the sole there was no soundness. At  
 last, on the memorable 26th of August, 1792,  
 within one prophetic hour, or fourteen days after  
 the deposition of Louis XVI. from the throne of  
 France, and within five months of his murder,  
 the noisome sore which, against all appearance  
 of probability, took its rise at the Reformation,  
 seemed at its most offensive height, when a great  
 nation ‘ *stood up as one man*,’ and, devoted as it  
 had been, to the corruptions of idolatry and su-  
 perstition, made a formal, legal, national profes-  
 sion of ATHEISM !

‘ At this period,’ says an author, who scarcely  
 caricatures, ‘ in consequence of the French revo-  
 ‘ lution, corresponding societies and atheistical  
 ‘ clubs, were every where held fearlessly and  
 ‘ undisguisedly. All Europe seemed to have

\* *Нашей Насе Корень.*

‘ drank deep of the cup of trembling. Scarcely  
‘ a Christian was to be found within the limits of  
‘ the papal Latin earth ; and, in protestant coun-  
‘ tries, many, who had clean escaped from them  
‘ that live in error, had been allured, through the  
‘ lusts of the flesh, by vain promises of liberty,  
‘ of a lawless freedom from all restraint, both  
‘ civil and religious, to forsake the religion of their  
‘ fathers. At this period, moreover, the project  
‘ of converting all the kingdoms of the earth into  
‘ atheistical republics, framed after the model of  
‘ the mis-shapen democracy of France, was unre-  
‘ servedly and triumphantly avowed by infidel  
‘ demagogues ; and loudly and incessantly ap-  
‘ plauded by the populace, throughout the whole  
‘ great Roman city.’ (Fab. ii. 393.)

I wish to be very concise upon this subject, conceiving that it has already been sufficiently discussed under the twelfth and some succeeding verses of the twelfth chapter. This noisome sore is an evil of such nature as probably to remain on the men during the other vials and the following plagues, until the spirit of Infidelity is bound after the great battle. We find it, indeed, expressly mentioned in the fifth verse. It has, moreover, been remarked that ‘ the contents of one  
‘ vial are not represented as being fully poured  
‘ out, before another begins to be emptied ;  
‘ though it is evident, that they commence in re-  
‘ gular chronological succession. In this respect  
‘ there is a striking difference between the vials  
‘ and the woe trumpets. We are explicitly in-  
‘ formed by the prophet, that the blast of the first

‘ woe-trumpet entirely ceases before the second  
 ‘ begins to sound ; and that of the second, in a  
 ‘ similar manner, before the third begins to sound ;  
 ‘ but it is no where said, that each vial is emptied,  
 ‘ before its successor begins to be poured out.  
 ‘ Hence it is not unreasonable to conclude, that  
 ‘ two, or more of the vials may be pouring out  
 ‘ at the same time, though the effusion of one  
 ‘ commenced before that of another.” (Fab. ii.  
 387.)

‘ The vials (one perhaps excepted) seem allusive  
 ‘ to the plagues of Egypt. The vial, under immediate consideration, answers to the boil of Ex.  
 .ix. 10 ; the two next to Ex. vii. 20 and 21, when  
 the great river became blood, and the fish in it  
 died.

But the woe of the 12th chapter was not only  
 against the earth, but particularized, more especially,  
 against the sea. Woe to the sea ; because  
 the Devil has come down ; or because the spirit  
 of infidelity, on the sea more especially, produces  
 its baneful effects ! In exact accordance, the second  
 vial contains the turning of the sea into blood.

3. “ And the second angel poured out his vial  
 “ upon the sea ; and it became blood, as of a  
 “ dead (*man*) ; and every living soul died in the  
 “ sea.”

The comparison between this chapter and the  
 fourteenth, has been already so strongly drawn,  
 that it will scarcely be necessary to touch upon it  
 as we proceed. The reader may, nevertheless, be

reminded, that the Son of Man was shewn sitting on the white cloud, during the ripening of the harvest, during the diffusion of the noisome and grievous sore of the first vial: that the events of this second vial are otherwise represented by the angel, who proclaimed with a loud cry, that the harvest was over-ripe; and that the events of the third vial compose the actual reaping of the whole earth. A recurrence to the comments on the last seven verses of the 14th chapter, might greatly facilitate the comprehension of the present subject. 'This and the next vial,' says Bp. Newton, 'manifestly denote great slaughter and devastation.'

The sea represents a very great nation. I will dry up, said the Lord, the sea of Babylon, (Jer. li. 36 and 44,) and the nations shall not flow together any more unto him; and the waters (Is. xix. 5) fail from the sea of Egypt. Blood, moreover, denotes very heavy affliction. England, in the time of Cromwell, was a nation in heavy affliction. If, therefore, we conceive England to have been at that time sufficiently great for the symbol, and construe this vial in the usual way, with the loose idea of clotted blood, to the blood as of a dead *man*; England, perhaps, since the days of the sore of infidelity had then began, might have had a sad claim to this type. Independently, however, of the objection that the sore was at that time at a height, comparatively little offensive, and that this evil is in the presence of the saints, upon the enemies of the faith, it must



be strongly remarked that the woe of the vial can only fall upon a state *dead as to the late vital principle*; as certainly was not England. When the vial was poured out upon the sea, there was blood, as of a dead (carcase\*). Now the blood of a dead carcase is the affliction of a body politic; which has lost its symbolical characteristic life. This sea, turned into blood, *like the blood of a dead man*, (which is the only possible expression of such a sense, in accordance with the symbol of the sea,) signifies, that this great disturbed nation did not suffer this peculiar affliction, until by some national act, it became *as a body having lost its characteristic life*. The characteristic life of such a nation of the Roman Empire, hostile to the pure faith, is its pseudo-christianity. As this nation, therefore, ere it be thus afflicted, loses this pseudo-christianity, such a loss might indicate a reformation, were it not both intimated that none should enter into the temple until the seventh plague-vial was near; and, moreover, carefully limited, by the declaration that *every soul of life* should die in the sea.† Hence it appears that they did not become pure by their loss of the corrupt faith, but that ‘in the lowest deep, a lower deep still opened.’ It may, however, be useful to examine the Greek phrase, Parkhurst gives us under the first substantive: 1, breath; 2, animal life; 3, a living animal, a creature that lives by breathing; 4, the human

\* Woodhouse. †  $\Psi\upsilon\chi\eta$   $\zeta\omega\eta$ s for  $\Psi\upsilon\chi\eta$ .  $\zeta\omega\sigma\alpha$ —Griesbach.

body, though dead ; 5, the human soul, as distinguished from the body ; 6, the human animal soul, as distinguished both from man's body, &c. &c. ; 7, the mind ; 8, human person. It cannot be breath, because there is no breathing in the sea ; it cannot be the animal life, since the life of life is nonsense ; it palpably cannot be in any sense but the fifth. The translation must therefore be, the *soul of life*.

Now, when the slain witnesses were to be revived, the \* spirit of life entered upon them, although from the beast, by which they gained their soul of life. The spirit of uncleanness might have descended upon them from the same, but from that spirit they would not by any means have gained their *soul of life*. When, therefore, every soul of life died in the sea, it utterly precludes every idea of reformation : it presents the most deplorable picture of a still lower fall.

What great nation, let us now ask, of the Roman Empire, at a time subsequent to the Reformation, and the strange consequent diffusion of unbelief, having first apostatized from an apostate faith, has suffered a most signal affliction ; so that in the midst, and in consequence of that revolutionary torment, every public principle of probity and purity has been extinguished within its limits ? To every circumstance of this condensed and striking prediction, the late events in a neighbouring country have most lamentably corresponded. We saw, in 1792, the phenome-

‘exhausted. France, however, was previously converted into a *vast Aceldama*; or, to use the strong language of prophecy, its *revolutionary sea* “became as the blood of a dead man, and every living soul died in the sea.” (Faber ii. 398.)

Can we require any further testimony that France is in this vial. If it be not, it is not any where as atheistical; and the horrible phenomenon, which having swept away, with tremendous noise and wide effect, all law, morality, and religion, has no place among the fates and fortunes of the Christian Church! Thus surely has the woe fallen upon the inhabitants of the sea. The spirit of unbelief came down, having great wrath, although for a short time only, a time now, moreover, much shortened; and pursued the Papal woman, the late instrument of his deceit. The flood of *this sea* he cast out of his mouth against the woman, to cause her to be carried away of the flood. She is, nevertheless, preserved to the end of her appointed time; and, as we saw in our consideration of the twelfth chapter, this very flood is to return into the Papal earth: its antitype is nominally to relinquish its atheistical abominations, and to resume its pseudo-christian character. The spirit of unbelief ceases, once again, his open war against the woman; and departs for a time to prepare war against the pure remnant of her seed. To this we shall be led between the sixth and seventh vial. It will be remarked that I have forbore to draw any arguments from the exposition of the fourteenth chapter. Each can stand alone, and hence the usual combination

of proof. We are now to proceed to the third vial, the actual reaping of the earth, as it is described in the fourteenth chapter.

4. "And the third angel poured out his vial  
 "upon the rivers, and upon the fountains \* of  
 "the waters ; and they became blood.

As the sea signifies the greater nation, and in a state of revolutionary tumult, 'so rivers and 'fountains symbolize,' according to our great interpreter, 'kingdoms and their heads, existing 'in the opposite state of a regular and settled 'government.' They thus correspond with the symbolical horns of a beast ; and a note from Darwin's Botanic Garden, Canto iii. exhibits this correspondence in a singular light. 'The 'river Achelous deluged Etolia by one of its 'branches or arms, which in the ancient languages 'are called horns, and produced famine throughout a great tract of country. This was represented in hieroglyphic emblems by the winding 'course of a serpent, and the roaring of a bull 'with large horns. Hercules, or the emblem 'of strength, strangled the serpent ; and tore off 'one horn from the bull : that is, he stopped and 'turned the course of one arm of the river, and 'restored plenty to the country. Whence the 'ancient emblem of the horn of plenty.'

The whole earth was to be reaped, and here are all the kingdoms cut down. These rivers and

\* *πρυνας*, Springs.—Woodhouse.

fountains are all the kingdoms and dynasties of the Roman Earth; and which has not been full of the blood which symbolizes the deepest affliction? France, says an American, is drinking, even to the dregs, that cup of sorrow, which she has mingled for other nations. Germany has been shaken to its centre, and literally drenched with deluges of blood. Italy, already grievously tormented, is destined, perhaps, for pangs still more severe. Savoy has been plundered and impoverished to beggary. The United Provinces, and Helvetic confederacy, degraded, harrassed, and ruined, are now little more, nay they are less than mere Gallic departments. The strength of Prussia has been wasted to a name; and if Turkey in Europe be included with the whole Eastern Empire, what with rapid internal revolutions, as sanguinary as its external warfare, it has become a very field of blood. The peninsula of Spain and Portugal is, at the moment I write, (1812) '*sweeping with the besom of destruction.*' Sicily's hour of torment seems approaching; and the blackest clouds of desolation still lower, and threaten the whole expanse of the Roman Empire. 'Social confidence, public spirit, cheerful industry, and moral and religious excellence have almost forsaken these unhappy countries.' The bloody influence of the third vial is plainly not yet abated. The rivers have not become blood as yet; though every one of the springs or fountains has been troubled. Hath any of the kings of the nations delivered at all his land, out of the hand of the likeness of the King of Assyria? Where is the Germanic Em-

peror? Where are the Kings of France, of Spain, of Portugal, and of Sweden? Where are the Kings of Sardinia, Prussia, and Italy? Where are the Lords of Switzerland and of Holland, and the cities and countries of ancient freedom? Where are, too, the late Emperors of Turkey and of Russia? Where are the Beys of Egypt? The late Emperor of the Romans has retired to his Austrian and Hungarian provinces. The King of Prussia is shrunk to his Dukedom. The King of Sicily, so long a prisoner in his island, has now abdicated his throne; and a foreigner is formally appointed the \* Captain-General of his armies. The King of Portugal has fled to his transatlantic colonies at the distance of half the world. And shall there not be done to the fountains and the waters of Hungary, and Sicily, as has been done to the others? "Of a truth, let us add with Hezekiah, the nations and their lands are destroyed. Have we not heard long ago that the Lord would do it; and of ancient times that he hath formed it? Now has he brought it to pass; and his instrument has been employed to lay waste fenced cities into ruinous heaps." Now has it come to pass, thou Persecutor of the saints, the prophecy of Ezekiel. 'I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee.' Ez. xxxii. 6.

'Future historians,' says Dr. Faber, 'will speak of these unparalleled wars with astonish-

\* Lord William Bentinck.

ment. They will describe Europe as bleeding at every pore, and trembling for the fate of every civilized government. They will detail battle after battle, massacre after massacre, campaign after campaign. They will represent fertile provinces wasted with fire and sword: and they will speak with horror of rapes and murders, of pillage and extortion, of prisoners deliberately put to death in cold blood, and of wounded soldiers systematically poisoned by their apostate commander. But while they present this dreadful scroll of human calamities to the sickening attention of posterity, they will not fail to attest, that these heavy judgments of the Lord have principally fallen upon the rivers and fountains of the papal Roman empire. It is probable, that the contents of the third vial are not even yet wholly exhausted. At least the dreadful and remarkable campaigns of 1805 and 1806—1807, may well be supposed to be a part of its contents." Every year may be added to the present 1812. Amidst all this we must, however, note that, although in all these rivers and fountains there is blood, it is not the peculiar blood as of a dead body, nor does every soul of life die, as in the sea. The religion of these nations and governments continues the same: they never die to their corrupt faith, either by national establishment of infidelity, or by national reformation. There is, indeed, no entrance into the temple, as yet permitted, nor *can* there be before the seventh vial. The third is manifestly not yet exhausted; and there is so decided a break and

suspension between the third vial, of the harvest, and the fourth, which is introductory to the vintage, that the fourth vial cannot yet have begun.

I should, however, be sorry to leave this subject without a reference to a parallel, or synchronical account in Daniel. 'We live at the commencement of an era, more distinctly marked by the great and immediate revolutions with which it has been ushered in, than any other in the annals of the world. No precise line of demarkation can be traced through the twilight boundaries of ancient and modern history; but the outline which separates this new era from that which has ended within our own remembrance is strongly and conspicuously drawn for future ages. The French revolution has been, as it were, the breaking up of the abyss; and from our ark of liberty which rides securely upon the waters, we behold every thing around us laid waste by the deluge.'

'Of all those countries over which the flood has taken its appointed course, Spain and Portugal hold out the most important and interesting matter for contemplation, whether we look back into their history to gather wisdom from the past, or forward into their future state for consolation and hope.' (Quart. Rev. Dec. 1811.) Who will not thank me for a quotation so elegant and so apposite to the past investigations; and who will not perceive the striking connection with the subject which I am now about to introduce? I conceive that we live in the time



of the end, as was largely set forth in the last chapter. At least the end of the time of the end, is the end of the 1260 days, no more than half a century distant. As we must then conceive that the remarkable period of the time of the end must be of some length, we *must* be in it; and if I were to conjecture its commencement, I would say at the French revolution. As Daniel gives, therefore, some events of this time which must necessarily cause no little bloodshed, it seems at least reasonable to suspect that they must be on the stage during the third vial of blood symbolical, fulfilled even literally. Let us, therefore, take one remarkable verse of Dan. xi. assuming what seems to have been amply proved, that the king who does according to his will, symbolizes the new dynasty and kingdom of France.

“ And at the time of the end shall the king of the  
“ South push at him, and the king of the North  
“ shall come against him like a whirlwind, with  
“ chariots, and with horsemen, and with many  
“ ships.”

As I do not profess a critical disquisition upon this verse, I shall not make any other observation upon the chariots, than that they were the most deadly machines of ancient war, and of course representative of modern.

As France is the King, *which* country in relation to France, is the King of the South? Italy and Spain are the only countries in Europe; and we can scarcely look across the Mediterranean

to the African shore for effective hostility to France. The choice, therefore, is limited to Spain and Italy. But Italy, southern to Germany, is much rather to the *East* than *South* of France; whereas Spain is, every where, decidedly and exactly South. This kingdom of Spain is, then, at some not distant period to push, or butt, at him; and the word seems to imply repeated desultory acts of hostility, rather than one great blow, and a cessation.

As the prophet immediately continues, that the king of the North should come against him, there is an implied league and confederacy between these kings of the *South* and the far more formidable *North*, against the King. The exact *North*, in reference to France, must be the kingdom of Great Britain. What are generally called the Northern Powers, even supposing them included in the prophecy, are in regard to France, North-East. Russia, indeed, whatever the situation of its present capital, is decidedly East. Great Britain therefore may, or must be the King of the North, who, in alliance with the Spanish kingdom of the South, comes against the King, with the usual implements of powerful war; and especially *with many ships*. This last is a very striking characteristic. The Northern kingdom, unlike the foe, unlike the Southern ally, is eminently maritime. If the present times be not very remote indeed from the time of the end, and if indeed France ever be the King, Britain must be the Northern king; for what other European power, or what other power in the world is

Northern to France; and what other power in the world has, or is likely to have, I do not say a navy, but a solitary fleet of ships of war?

The king of the South butts at him. This warfare is certainly very characteristic; but it is as much so that the far more formidable Northern Ally *comes* from a distance against the King, to aid offensively the butting in the South. Excepting the mere feint, the puny attempt to avail himself of the dissensions in Ireland, or to make a diversion in his favour, the King has never attacked Britain. In what corner of the world has not Britain *come against him*? The four quarters of the terraqueous globe have been at once the stages of our attack upon the King. By land and by sea, with chariots and horsemen, and with many ships, Britain has attacked him like a whirlwind.

Need I, then, say that France is indeed a power too worthy of the eminent title of the King, or that Spain has already butted at him, and is at this moment butting? France has had abundant cause to rue these repeated desultory acts of most destructive hostility. Without one grand conclusive effort, in every corner of the Peninsula they have butted, and are butting at him. In strictest alliance with the South, we see at this moment, and have long seen, the far more formidable British Empire of the North. There is scarcely a ship of war upon the waters of the globe which is not British; and these floating castles, these *many ships*, having always borne the *Northern* arms to certain victory in every

corner of the world, have convoyed our never-conquered armies, to meet the enemy in the Peninsula of the South. Thus has Britain come against him like a whirlwind. However barren the laurels, laurels have been always gained.

That this singular and most destructive war against the King, is more worthy of prophetic notice than other attacks which have been made upon him, may already appear. Armies after armies have been swallowed up in it; and human and political foresight discerns no probable termination. If nothing else, its length has already given it a peculiar importance. Neither is it clear that a revealed limit is affixed to its continuance. We may almost indeed conjecture, that the theme of the next verse, his entrance *also* into the glorious land, is not altogether successive to the Spanish war. The turn of expression, at least, admits the entrance into Judea, (if such be the glorious land) *while* the Southern and Northern powers are united against him in the Peninsula, the countries or kingdoms of which he has entered, and overflowed, and passed over. We too well know that the powers of the King are equal to these extended efforts. He can find armies wherever he can find subsistence for them; and in the midst of the present struggle of the South, we have already seen one arm of the Colossus extended over the furthest East.

It should be observed that as the King of the North comes against him, it is not the countries of the Northern King which are passed over, but the countries which the Northern King would

defend. The very specification of the entrance *may* be expressive; for it is certain that either the British or their allies might have seized the passes of the Pyrenees, so as in all human appearance to have precluded an entrance. This, however, may rather be in the fact, than the Prophecy. The entrance may rather be the taking possession. Whether this entrance and overflowing and overpassing, be more than temporary, is perhaps left undecided by the prophet. I do not feel confident that they signify a final and complete subjugation. All the prophecy seems already fulfilled. They *have* entered, overflowed, passed over; and Spain is, nevertheless, as unsubdued, as at the first butting. The inundation *overflows, passes over*: perhaps the waters do not settle on the land. '*It is true,*' says the writer of one of our daily papers, '*he has over-run a large tract of territory; but as fast as he has advanced, the ground he has left behind him has reverted to its former owners, and must be re-conquered before it can belong to France.*' We will not pretend to say, what may be the ultimate issue of the struggle in the Peninsula, but surely the unconquerable perseverance of the Spaniards, their unextinguishable hatred of their oppressors, and the unabated magnanimity which they have hitherto displayed amidst so many melancholy reverses of fortune, afford us strong hope that their efforts will not be in vain.'

Such are events of the harvest. In a future chapter I may, perhaps, again digress, to follow farther the fortunes of *Daniel's King* in the

vintage. The reader should be reminded to keep in his eye the parallel of the fourteenth chapter. During the first vial, while the harvest was ripening, and the sore spreading, the Son of Man sat inactive on the white cloud. The events of the second vial are otherwise symbolized, by the angel who came out of the temple, and cried with a loud voice to him that sat on the cloud; so that under the third vial the earth is reaped.

The interval comprehended in the three following verses, is between the harvest and the vintage.

5. " And I heard the angel of the waters saying,  
 " Thou art righteous, O Lord, which art, and  
 " which wast, the Holy One, because thou
6. " hast judged \* thus. For they have shed the  
 " blood of saints and prophets, and thou hast  
 " given them blood to drink;—They are wor-
7. " thy! And I heard † of the altar, saying,  
 " Even so, Lord, the God, the Almighty, true  
 " and righteous are thy judgments."

We have now stepped into the regions of futurity, for the judgments of the third vial are yet in the world. Treading with caution, however, we need not fear a fall. In part it has been shewn, and it may yet more fully appear, that it is our positive duty to explore these future events. The contrary supposition it may be convenient to assume, but it is, surely, no more than the shield of doubt and error. I do not like to hear that

\* ταυτα ικρνας, executed this judgment.—Woodhouse.

† ηκουσα τε θυσιαστηριου λεγοντος.

the Christian prophecies are so perplexed, as only to be unravelled by the event; and I can pardon the hint of the sceptic, that history is sometimes interpreted by prophecy. I hope, and I am confident, that the day is near, when we shall even act upon our Christian knowledge of the coming events. I believe that something, very little short of absolute certainty, is on many points attainable; and to act upon such grounds, if judged to be attained, I am sure is the duty of a Christian nation.

That this, again, is very nearly the precise time at which we are to perceive the dealings of God, past, present, and future, is possibly intimated in the verses before us, when the altar answers, ‘Verily, O Lord God, true and righteous are thy judgments;’ but I cannot offer much upon these verses; they remain to be fulfilled. Fulfilled, however, they must be very shortly. The little I can say is confessedly inadequate.

It is well known to have been a prevailing opinion in the East, that a particular angel presided over the waters, as others over the other parts of nature. In xiv. 18, mention was made of the angel who presided over fire. The angel of the waters must be the representative of the sea, the rivers, and the fountains, which have been the subjects of the preceding wrath; and when I consider that the waters thus speak with one voice, I must fearlessly declare that I am persuaded we may expect the speedy assemblage of one or more General Councils, ecclesiastical or secular. We may expect some public declaration, not national

but imperial, not of one nation but of many, either from the assembled powers of the Continental Church, or a declaratory act of the representative head of the Empire, proving in effect that these evils which have drowned the Continent in blood are truly *judgments*; that the Holy and Just has judged these things, in vengeance of the blood of the holy ones and the prophets; that, therefore, he has given them blood to drink; '*they are worthy of it.*' This declaration of worthiness is the opposite to iv. 11. As the Lord was worthy of honour, so these *men* are worthy of blood. They possibly drink the blood of the corrupted rivers and fountains. Something similar to this, or *something symbolized under it*, will, I am convinced, be the tenor of some public act, decree, or manifesto. The blood of the prophets and holy ones, I conceive to have a peculiar reference to the witnesses who prophesied in sackcloth, the two prophets in the days of whose prophesy there is no rain, and whose blood has been profusely shed in the utter corruption of the faith, among the rivers and fountains of the Roman earth. But this subject should be more closely investigated and compared.

7. "And I heard (*\*another out*) of the altar, saying, Even so, Lord, the God, the Almighty, true and righteous are thy judgments."

\* Griesbach rejects the words in parenthesis.



According to the common text and version, there here seems a marked discrimination between two great bodies co-existent. The angel of the waters we have hitherto been inclined to construe of the temporal powers: the other of the altar, the priestly part of the great European Christian temple, may be representative of the proper Romish Church, or more generally of the whole body of the European clergy, the ministers at the altar, who, as an embodied society, perhaps in a general council, add the Amen to the declaration of the representative of the symbolical waters.

There is reason, however, to doubt, whether the first angel of the waters, representative of the temporal powers, be not the very angel, who speedily speaks from the altar; so that there are not brought forward two distinct and co-existent bodies, but the same Power general in an altered situation. This suggestion is partly founded on Griesbach's decided rejection of the words in parenthesis, and partly upon the comparison with the speeches of chap. xix, which will be shewn of the very same expression, and uttered at the very same point of chronology. In the nineteenth chapter the very voice of the *much people*, exactly corresponding with the voice of *the waters*, is twice heard. A second time they said, Alleluia, or spake in a similar manner; and expressed that the smoke of Babylon was ascending up continually in consequence of that voice. In this chapter we have more minute information, for this voice, which I conceive to be the same, is now heard from the altar. *The angel of the*

*waters seems to have moved to the altar, to the priestly part of the temple. Is he not become, by some singular change, from a secular an ecclesiastical power? In this second assemblage of the much people, can we not discern something more than the rudiments of a temporal assumption of the spiritual authorities.*

The voice of the Power of the altar is that direct evil on the established corruption, predicted by the first, second, and third angels of the fourteenth chapter. This angel looks back, and proclaims that it is done; or that the men of the earth *are* thus drinking the given blood in the corrupted rivers and fountains. The vengeance of blood may not however, at least in this instance, have so literal a purport, as we are apt to conceive. It does not seem, at first sight, absolutely certain that it is more than the parallel of the praise given to God, a reformation, or the steps towards a reformation. Blood is, however, distress and death. They killed and distressed the saints, representative of pure doctrine; and now is likewise to be shed the blood of the wicked, the corrupt doctrine is in its turn to suffer distress and death. It might seem that, as the Adulteress and her minions were drinking the blood of the saints, or swallowing down the corruption of the truth, as she drank herself and made the world drunken, they are now to drink distress and death themselves; not, however, as corrupt powers by reformation, but even by suppression and extinction. It is blood in general that they drink, and not their own blood. If it could accord with

symbolical propriety, and had it been specified that they should pour out and drink, expressly their own blood, the blood of the wicked, or the false doctrine, it might have remotely expressed reformation; but in the present instance they only in general drink blood or distress; and consequently, no moral idea is therein contained. We know, indeed, that there can be no general reformation until the near approach of the seven plagues of the last vial. There may, indeed, be an intentional opposition in the text; for in the same expression, by which the angels \* *poured out the vials*: the enemies had *poured out the blood*. The third angel may thus seem to have been pouring out his vial, and bringing blood upon the earth, or distress upon the corruption, in revenge for the blood of saints, or the affliction, under which the pure faith had suffered so long. But in all this there may be much more than can be discerned; and let me add, that I feel no decided conviction that this interval, as I have termed it, does not belong to the third vial. ‘And there was blood, and I heard the angel of the waters, saying, &c.’

When the rivers and fountains have all become blood in their turn, and the judgments of the vial accomplished, then we shall see these councils *fully formed*; we may see them already perhaps *forming*. It is generally understood that an application has been made to the British Government by several of the highest

and most distinguished among the Dignitaries of the Roman Catholic Church. The application urges, for the various and momentous causes set forth in their statement, that every facility may be afforded on the part of Great Britain towards the execution of a desire generally expressed by the really enlightened Members of the Roman Catholic persuasion, for the assemblage of a General Council of their Prelates from every part of the world. The spot proposed, as under every consideration the most eligible, for this purpose, we understand to be one of the Balearic Islands (we believe Minorca.)

We live, it has been said, in a period of fluctuation and change, unexampled in the annals of nations. If there be any correctness in the idea that there will, ere long, be in effect, a public and direct proceeding of the continental powers, temporal and spiritual, against that ecclesiastical system of persecution which has poured out like water the blood of the literal saints, and that system of Romish corruption, which has shed the blood of the symbolical saints, how strange will be this public depression of the ancient enemies of the truth, and what a perfect contrast will the next vial exhibit in the renewal of the ancient tyranny, though perhaps under another exterior.

8. " And the fourth angel poured out his vial  
" upon the sun ; and it was given unto him to
9. " scorch the men in fire ; and the men were  
" scorched, a scorching great ; and the men  
" blasphemed the name of the God which hath

“ power over the plagues these, and repented  
 “ not to give him glory.”

The sun is a symbol always ecclesiastical; and, therefore, were we sure of the translation, this prophecy would unequivocally assert the speedy renewal of the glare of idolatrous tyranny. If the same ecclesiastical power continue at this time to prevail in the Roman Empire, this sun must be the same Italian sun, as that with which the symbolical European woman was clothed, in chap. xii; and the same as that of the sixth chapter, which did not pass away, nor was entirely extinguished, though it became black as sackcloth of hair, so that there was darkness over the Roman world. Upon this sun is now poured out the vial of distress. Thus, therefore, is, perhaps, signified a state of great suffering, even to that sun, to which the power is immediately given, of scorching men with fire. Mede lays it down as a rule, that ‘ *Quicquid tandem sit in quod phialarum quæque effunditur, id damnum et jacturam patitur a phialâ; cum phialarum effusio sit effusio iræ Dei (cap. xv. i.) Nulla igitur interpretatio hic stare potest, quâ phialæ effusio in bonum ejus cedat in quod effunditur.*’

The preludes and first symptoms of these approaching sufferings have, perhaps, already been heard and seen. In Rome, before the order for the dispersion of the clergy, there were computed to be 5850 priests. When the ecclesiastics of that city were called upon to take the

oath of fealty to the Emperor, as King of Italy, the great majority refused. The direct consequence was the arrest of multitudes; and shortly after only four priests were to be found in the whole city. The very Pontiff was hurried to the castle of Savona, in the Genoese territory; and the priests were transported to different fortresses and prisons. It is partly known that the national council of France, assembled in June 1811, were enjoined to pass a decree, renouncing every species of dependence on the See of Rome. The Official journals of the Emperor have repeatedly spoken of the Holy Father as being only a bishop; and the Catholic clergy have been roundly told that their ministry should be entirely dispensed with, unless they conformed to the *Imperial System*. The clergy of Rome having still, according to other information, refused with the most firm perseverance to ‘recognize Bonaparte,’ have been finally driven from that city, and other priests have been brought from different parts to officiate at St. Peter’s.

Nothing can shew more strongly the degraded state of the Head of the Church than the following authenticated fact:

“It having been known for some time that the Pope, in consideration of the services rendered by the Jesuits, had resolved to accede to the solicitations sent from all the Catholic countries for the re-establishment of that order; several members of it, who died in Ireland, possessed of considerable property, bequeathed their fortunes, amounting altogether to a very large sum, for

the foundation of a school of the order at Cork, or in the vicinity of that city. But no Bull for the re-establishment of the order having been issued, it became necessary, before the object could be sanctioned by the Romish Bishops of Ireland, to obtain a formal declaration of his Holiness's will to that effect, and accordingly measures were taken to cause an application to be made for that purpose; but so strict and vigilant is the custody in which he is kept, that the persons charged with the affair, were not only debarred from all personal access, but not even permitted to send a note on the single specific point. The institution for which the bequests were made, remains therefore altogether suspended."

The Emperor, indeed, encountered unexpected difficulties, in the Assembly of his Prelates of 1811, as to his projects respecting the future regulation and government of the Gallican church. Its discussions were too free: it was accordingly broken up by the sudden mandate of Bonaparte; and eleven bishops sent prisoners to the Castle of St. Vincennes. In fact, all parties are charged for action, though the great bursting of the thunder-cloud may yet be future.

If it be the sun, which scorches the men of the second verse with fire, here is a renewal of religious war. Apomasar Apotelesmate 167. Si quis visus sibi fuerit a sole plurimum adustus, pœnam pro modo ustionis inveniet. (Mede. Book V.) This persecution may seem fitted to introduce with effect the judgment, when the whole

*false prophet* is taken, and there is, accordingly, *no more sun*. It is possible, however, that the *ancient sun* had passed away when the voice of the waters spake from the altar; and that all these incidents belong to a new Supremacy of ecclesiastical power.

This fire, indeed, may not be at all from the sun; nor, consequently, a religious war. *The angel* poured out his vial upon the sun; and it was given *to him* (possibly the angel) to scorch men with fire. *To him*, who might in this case be identified with the witnesses, from whose mouth proceeded fire to devour these *same men*, *their enemies*, and who, by the witnesses, must be identified with many other symbolical personages, may be given this power to scorch men with fire; and here, directly or indirectly, may be some signal agency of the pure nation in tormenting the whole Roman Empire with open war. How a nation, circumstanced like England, can be supposed to do this, is not for our consideration. Yet England is a mighty nation; and, moreover, there is a people scattered thickly over the face of the Roman earth, by whose instrumentality the most stupendous effects might, and as other prophecies seem to assure us, *will* be wrought, at a time which cannot be *very* remote from that of the fourth vial.

I am here induced to insert a quotation, of no small importance, from Dr. Buchanan, presuming, that the judicious reader may possibly much prefer the unbiassed evidence of the unsuspecting Jews, to a turn and comment, which was after-



wards given by an ingenious advocate for a cause. ‘ This prophecy, (of Isaiah xviii.) which ‘ had been considered by some of the learned in ‘ this country, and first, I believe, by the late ‘ Bishop Horsley, as referring to these times, I ‘ proposed to the Jews in the East; who, after ‘ some deliberation, gave me the following explanation: That the prophecy in this chapter ‘ relates to the restoration of the Jews to their ‘ own country. That the nation, here addressed ‘ by a kind compellation, O thou land, was to ‘ send a message to the Jewish people; and this ‘ was to be a message of kindness. Inquiry was ‘ then made concerning the character and description of the nation, which was to send a ‘ message of kindness to the Jewish People. ‘ The Jews stated *these four particulars* of its ‘ description.”

1. ‘ That the place of the nation was beyond ‘ the rivers of Cush, that is, to the *West of the Nile*, for the prophet was on the East of the Nile when he delivered his prophecy.

2. ‘ That it was a land “ shadowing with ‘ wings;” which signifies that it should be of ‘ great extent and power, and *capable of giving ‘ protection*.

3. ‘ That it was a Maritime Nation—“ sending ‘ ambassadors by sea in vessels of bulrushes;” a ‘ figure for light ships, not burdened with commerce, but light for dispatch; carrying merely ‘ the *TIDINGS of GLADNESS*; and that the ambassadors sent in them were *messengers of peace*. ‘ When I expressed some doubt as to the cha-

‘racter of these Ambassadors, we referred to the Arabic Translation of Isaiah, which happened to be at hand, where the word for Ambassadors is rendered Prophets or *Preuchers*.

4. ‘That the issue of this embassy would be the restoration of “the people scattered and peeled to the Lord of Hosts in Zion;” and that at the period when this should take place, there would be a *shaking of the nations*; for it is said in the third verse, that God would lift up his ensign on the mountains, that all might see; and blow his trumpet, that all the inhabitants of the earth might hear.

‘I then demanded what they really believed to be intended by the mission of these ambassadors. They answered, that they understood *the embassy in a political sense only; and that the nation spoken of was merely to afford its aid to restore them to their temporal kingdom.*’

Whether the Power\*, as in Luke xii. 11, and Rom. xiii. 1, 2, 3, may not both in this instance, and in the two former of xi. 6, thus intend some particular Power in a more personal and concrete sense, I cannot satisfactorily determine. I am not, however, much inclined to force in *at this point* the idea of the scattered nation which I have here been tempted to introduce, “and whose rescue from the Continent will certainly, however, be aided by a pure nation, and whose escape will resemble their deliverance from Egypt, amidst great signs and wonders. These children of

Israel may indeed be the very Power by which the Church acts ; but it is a mere conjecture, as it was in the fourteenth chapter ; and will very probably follow the fate of all prior *conjectures* on uninterpreted prophecy, and be found wanting. The scales will not, however, hang long in dubious suspense ; the time is near. It must be confessed that no other angel *acts*, or has any power beyond the effusion of the contents of his vial. It does not therefore seem, upon the whole, that this power is the angel's power. As again it seems more natural to take the power in the common sense, the common acceptation may be deemed sufficiently correct ; and the power, now first added to the sun, may be simply the power of excessive scorching. Certainly the sun first suffers greatly ; and then the power of scorching is given to it. Such power has the sun of the Roman system long ceased to possess, but the renewal of such power may be confidently expected. What will be the means or manner of its renewal, we need not at present conjecture. There may, as we proceed, be found reason to confirm our suspicion of something more than a mere coalition between the Pontifex Maximus and the Emperor, the spiritual and temporal powers of the Roman Empire. According to letters from Vienna (1812), Pius VII. has recently been again assailed by the promises and menaces of Bonaparte's agents to resign the Pontifical dignity, which he had in a firm but temperate manner refused.

When the Romish sun, or whatever be the sun of the European system, is under the most tremendous eclipse, we may be expecting in the immediate sequel the exertion of a power of scorching, *newly received*, perhaps, indeed, a temporal power, of such a nature as has been unknown in ecclesiastical records. May we not be allowed to suspect that the secular arm levels her with the ground before she will submit to the ignominious junction? Is not the secular usurpation, which was threatened by the Councils, at this period effected? Hence her suffering; hence the scorching?

The parallel was sufficiently traced in the fourteenth chapter. The angel of xiv. 18, from the altar, who had power over fire, and who cried with a loud cry for the cutting of the grapes, was demonstratively shewn to be in this fourth vial. The altar of the temple, and the sun which clothed the whole Church, have hitherto agreed as ecclesiastical symbols of the *Romish Catholic* power. The vial of torment on the sun agrees with the loud cry and lamentation of the angel from the altar; and the power of scorching belonging either directly to the angel of the fourth vial, or rather indirectly belonging to him through his connexion with the sun, corresponds with the influence of the angel of xiv, in causing the cutting down the grapes of the earth's vine. Yet it seems to be only the cutting, as if he had no further concern in the vintage.

Any idea, in this scorching sun, of military despotism purely secular, is entirely incongruous

to the prophetical language. If a star be interpreted the angel or clergy of a church, the star is ecclesiastical, and so likewise must be the sun. The sun must be symbolical of the clergy of a superior church, and can have nothing to do with this military despotism, except in the accident of an entire junction of secular and ecclesiastical powers. This alleged military despotism is, moreover, at this moment in the world, whereas the sun does not scorch until the unarrived termination of the third vial of blood, and until the voice of the waters and altar be heard. If there be a decided interval, the events in which are as yet unfulfilled, between the third and the fourth vial, they most certainly cannot run into each other. If the sun, moreover, be interpreted of the prevailing *temporal* power, there is scarcely a discernible shade of difference between this and the succeeding vial. I am nevertheless ready to allow, that if it be the *angel's power* which scorches, France by a mere possibility may be that Power. But France in these latter times has been so mighty an agent, that we are inclined to expect her every where, perhaps sometimes where she cannot be found.

This is a solitary and doubtful instance of the plague being applied to a vial; and this includes a kind of specification that there are *other* plagues. The God is blasphemed who has power over the plagues *these*, or rather over the *same* plagues, or rather over the *very* plagues. I apprehend that the distinction between the seven plagues and the seven vials, was so strongly shewn in

Chap. xv, that it would not be invalidated, were even all the vials to be, in some sense, *plagues* also. We may yet further perceive this fact in our consideration of the seventh plague of the seventh vial, which being singly a very small part only of the seventh vial, is called a *great plague*. From this expression alone it would appear, that on the idea that the seven vials might be termed the seven plagues, the seventh great vial-plague must be comprehensive of many plagues. Taking, therefore, this hail to be one, the great plague, we shall hereafter be enabled to reckon to the exact number of seven plagues in this seventh vial.

10. " And the fifth angel poured out his vial upon  
 " the seat\* (the throne) of the beast ; and there  
 " was his kingdom darkened ; and they gnawed  
 11. " their tongues † out of the pain, and blas-  
 " phemed the God of the heaven out † of their  
 " pains and out of their sores, and repented  
 " not of their deeds."

' Whenever *the beast* is simply mentioned, by  
 ' way of eminence as it were, I believe it will in-  
 ' variably be found, that the ten-horned or secular  
 ' beast is meant, not the two-horned or ecclesi-  
 ' astical beast. In addition to the general proof,  
 ' the particular context of the present passage  
 ' may be adduced. The angel is said to pour  
 ' his vial upon the throne of the beast. Now the

\* *sedes* *regis* *beastie*.

† *in*.

‘first beast is expressly said to have had a throne given him by the dragon; because, although nominally Christian, he exercised his secular authority, like his predecessor the Pagan Empire, in persecuting the church of God: whereas no mention is made of the throne of the second beast. Hence I think it manifest, that the beast upon whose throne the vial is poured, is the first or secular beast.’ (Faber ii. 413—4.)

That beast has now his throne in France, as will fully be shewn in Ch. xvii. That throne, if it remain in France until the appointed hour of this vial, must more peculiarly intend the Gallic powers predominant in the Roman Empire. The vial is poured upon the throne, and in consequence his *whole kingdom* is darkened. There is not, however, any voice, or national and ecclesiastical revolution; all, unrepenting, gnaw their\* tongues in agony, and the deep silence is only broken by blasphemies. The troubled stream still flows in the same channel. From *the midst* of their pains and sores of the first vial, they continue by their blasphemies to be devoted to the spirit of infidelity, and to the bestial principles of him who had the names of blasphemy upon his forehead, even when his throne was shaken, and his kingdom full of darkness. The declaration that his kingdom is *darkened*, must have an allusion to *the sun* of the firmament, although it be in *consequence* of this vial on the throne. In

\* I much doubt whether we have attained the proper purport of ἡμῶν τὰς γλῶσσας ἐκ τε ποινῆς.

the allusion to Ex. x. 21, it may intend the final extinction, or at least the still further corruption, of the sun of the Roman firmament, which was before black as sackcloth, and which had so lately experienced the affliction of the vial. This is confirmed by the observation, that *his kingdom* was full of darkness. The beast had indeed a worship; but never before a specified kingdom. It will be quickly shewn that a kingdom is, in all other cases, ecclesiastical. Whether it be so now, in so strong connection with the *throne*, may admit a doubt. There may almost, indeed, be already discerned a confusion between the spiritual and temporal powers; it was indeed to be suspected when a power of scorching with actual fire was *added to the sun*. But for the present I would abstain from this subject. As we proceed, we may, perhaps, be led to expect a coalition of the Pseudo-Christian, secular, and ecclesiastical powers, more complete than the world has yet witnessed. Ere many days, the world may once more see the offices of the Pontifex Maximus and Imperator united in the same individual.

I can give no better comment upon the expected judgment on the beast's throne, than is contained in the following observations from the *Ed. Review*, No. xxxi.

Philip may be sick, Philip may be dead; but Philip will leave behind him a successor and a people, with the same views, and nearly with the same means at which we are now appalled. The French power is undoubtedly of the most



' awful magnitude; and the Emperor has been  
 ' vigorously instrumental in maturing its colossal  
 ' growth; yet if, as we have endeavoured to  
 ' shew, the organization, which affords such faci-  
 ' lities to the military operations of France, de-  
 ' pends no longer on his individual genius, nor  
 ' even on the continuance of the popular ambi-  
 ' tion, then we must still repeat our inability to  
 ' believe that his death will restore the independ-  
 ' ence of Europe. Almost all his subjects are  
 ' become soldiers. Even while they groan under  
 ' the tyranny which they have unwarily admitted,  
 ' they still lust for conquest, and such a lust is  
 . ' not to be extinguished with the life of an indi-  
 ' vidual, even though that individual be Bona-  
 ' parte. He has himself made a provision for the  
 ' continuance of the national energy, by fixing  
 ' the succession to watch and guide it. He has  
 ' splendidly fortified that succession with an ad-  
 ' vanced guard of allied and kindred princes, and  
 ' with a body guard of hereditary nobility; and,  
 ' even if these great precautions should fail to  
 ' secure the empire for his descendants, it must  
 ' yet be remembered, that the restoration of Eu-  
 ' ropean independence is something quite differ-  
 ' ent from the downfall of the new dynasty. It  
 ' certainly is not impossible that his death, when  
 ' it does occur, may rouse the ambition of his  
 ' generals, and that the people may weaken  
 ' themselves with discord, &c.'

Such are human calculations; and they have  
 been wisely made, for with them the sure word  
 of Prophecy goes hand in hand. Evils of the

first magnitude await the throne and kingdom of the beast. The civil wars, which the fall of this Philip will probably engender, may fulfil this prediction; and in this our breathing-space, immense advantages may be gained to the religious world. During this confusion, the Jews may escape from the Roman Empire, hearkening to the invitation, relying on the assistance of England, and expecting the speedy fulfilment of the promised restoration to their land. Let us, nevertheless, remark that, although the beast's throne be shaken, and his kingdom darkened, we speedily find him again in power, and, between the sixth and seventh vial, collecting a most formidable confederacy against the pure nations. Yes, 'it will be strange indeed, if, amongst the vast multitude of enterprising spirits whom his example, and the events of his day, have created or set in motion, no successor shall be found who has sufficiently profited by the lessons of the great master of the state, to take advantage of the temper of the people, and lead it onward in its present direction.' (Ed. Rev. xxxi.)

As another argument that the last vial cannot intend the military despotism of France, I would ask, whether it be possible that the very same power, with no shade of difference, should be represented, in immediate succession, by such different symbols, as a Sun, and a Beast, in different vials, immediately successive, and precisely to the same effect? Here the angel of xiv. 19, thrust his sickle *upon the earth*, preparatory to the gathering the grapes or the vine. In this fifth

vial his sickle is upon the *temporal* power, or the earth, on the throne of the beast, *yet* so that the *spiritual* powers are affected, so that his *kingdom* is darkened.

12. " And the sixth angel poured out his vial  
" upon the river the great, Euphrates, and  
" the water thereof was dried up, that there  
" might be prepared the way of the kings  
" those from the risings of the sun."

This is connected with the cutting the vine of the earth. A change is effected to prepare the way for the ecclesiastical kings to the place where all are gathered. When the vine is cut down and ready to be thrown into the wine-press, then ends the sixth vial.

As the first rivers and fountains were kingdoms and their rulers, so this river the great, must be a kingdom very great, or an Empire. As the Euphrates, it must be the river the great of the ninth chapter, which, by universal consent, intends the Ottoman power. As many waters are interpreted, xvii. 15, to be many peoples, the water of this Euphrates must intend the people of the Ottoman Empire, who are to disappear in some unexpressed manner. In Isaiah xix, the exhaustion of the waters of the Nile represents the subversion of the government of Egypt. The Ottoman or Turkish name and Empire, are now under the sixth analogical vial to cease from those regions which, under the sixth trumpet, their mystic waters overflowed. The Euphratean

deluge shall not return to the ancient river, but be dried up and utterly wasted.

By loose computations, which do not make the least pretension to accuracy, I would introduce a calculation of the very day of a future event. Nay, with the book of the Revelation in my right hand, I would point with the left to the very hour of the fall of our Turco-Roman Empire; and brave the certain ridicule of thirty years. The world will deem the event of the trial hazardous; and therefore, while with strictest propriety it requires the strongest evidence when advanced as positive proof, will allow the cause to be opened with the plea of probabilities, deduced on one hand from prophecy, and on the other from the aspect of European politics.

All the vials, according to calculation, are to be finished in the year 1866. Twenty years have now elapsed since the second vial was poured out upon the revolutionary sea of France; and we may *conjecture* that the termination of the third may lead us on five years longer, or to the year 1818. Forty and eight years will then remain for the four last vials and the two conspicuous intervals. But the last vial, inclusive, as is generally supposed, of the last five verses of the chapter, is so crowded with events, that we may fairly allow it an extraordinary six years. There will then remain forty-two for the four vials and two intervals, which will allow, upon the average, seven years for each of the six portions of time, and the sixth vial will chiefly lie between 1840 and 1850; or if we push the calculation to a

closer answer, the acmé of the sixth vial, the crash of the Eastern Empire, will be over in the year 1845.

There is, confessedly, no correctness in this computation ; yet is there something not unworthy of notice ; for we can neither suppose the seventh vial, and the preceding interval of preparation, to be crowded into a mere point of time, nor diffused into a period which has no correspondence with the others. We may say the same of the interval of declaration, and the fourth and fifth vials.

In all human appearance the Turkish monarchy cannot stand long ; but neither does it seem that it is yet tottering to its fall. It has had strength enough to baffle repeatedly what has been called the Colossal Power of Russia ; and the jealousy of the European powers may prolong its existence beyond the natural term. Yet the conquest of Turkey, unsupported, may not be the work of a day. ‘ To an invading army,’ as Mr. Thornton has observed in his *Present State of Turkey*, ‘ there may be opposed a resistance by no means to be despised. Every motive of enthusiasm, patriotism, and private interest, confirms the aversion of the Turks to the dominion of foreigners. With such examples before our eyes (of the enthusiastic patriotism of the Turks), we may be permitted to question the facility of subduing a people, whose country, from its very nature, must encourage their exertions, and protect their independence. The country, from the difficulty of forming maga-

‘zines, affords no facilities to the invader; and it  
‘remains to be seen whether such a people, in  
‘spite of the acknowledged debility of the em-  
‘pire, would not give ambition cause to repent  
‘of its insatiable thirst of conquest.’

Dr. Faber received the same information from a private hand: ‘That part of the Turkish empire, which adjoins to Austria, is inhabited by a warlike and hardy race of men; and, inspirited as they are by a fanatic devotion to their religion, their chiefs, acting in unison for that object, and that object alone, have had no difficulty in preventing the Austrian armies from advancing far into a country, where there are no roads, where provisions are very scarce, and where the defiles, even without opposition, would be almost impassable. Barbarous and grossly ignorant as the Turks still are, there are reasons for expecting that the bravest and best disciplined armies might fail, if they entangled themselves in a country where it is possible that modern tactics might afford no resource. The Turks are, indeed, when acting separately, or in small bodies, as brave and as likely to be successful as any troops whatever; and, if our hopes for Spain are chiefly to depend upon the inaccessible nature of the country, there would, I think, as things now are, be still greater reason to expect, that for the conquest and overthrow of Turkey, more than human means would be required.’ \*

\* Fab. ii. 419.

: Thirty years, therefore, may be about the term which human calculation would allow to the existence of the Turkish Empire; and about thirty years might seem the more probable time from the position among the vials. Thus has the cause been opened; and the mind perhaps prepared to receive, with less hesitation, the following statement, deduced from chap. ix.

The cessation of the Crusades unbound the four angels of Euphrates in the latter part of the thirteenth century. These four angels are the four Turkish sultanies; the capitals of which were Bagdad, Damascus, Aleppo, and Iconium. Othman united into one immense host (verse 16th) the four Turkish sultanies, and turned his arms against the Constantinopolitan monarchy. It must not be omitted in our consideration, that the angels had perhaps been already *prepared* (if such may be the sense of *preparation*) and accustomed to torment the Christian world. They were then loosed from their restraint. At a subsequent time they were united into one army, as in the 16th verse. St. John beheld them (verse 17) for some time *before* they had effected that destruction, which was fated as to its commencement and its continuance; and after they had destroyed the third part of men (the Eastern Empire, as we shall find) they continued to hurt with their tails. We may remember the accordant tail of the Great Serpent, who was at this very time, as represented in chap. xii. sweeping the stars of heaven to the ground.

The Constantinopolitan monarchy, or Eastern Empire, may be supposed to be one third part of men; another third, the African; another, the Western Empire. Or a different calculation might be hazarded, if we might venture any loose suggestions from subjects to which it is not the plan of this work to give any formal consideration. The whole Christian Church was at first formally divided into four Patriarchates. One fourth part of men were slain in vi. 8; and three-fourths remained. The posterior extinction of the third part of living men, in ix. 18, may, therefore, be the destruction of the establishment of another of the Patriarchates. The Eastern third was slain by them, in either case; and was *to continue slain*, an hour, and a day, and a month, and a year. They were prepared in the fifteenth verse of the ninth chapter for this fifteen days, one year, thirty years, and three hundred and sixty years, in order that *for that time* they might slay the Eastern third of men.

‘The military judgment and astrological knowledge of Mahomet advised him,’ says Gibbon, ‘to expect the morning, *the memorable twenty-ninth of May, in the fourteen hundred and fifty third year of the Christian era.*

‘From the first hour of the memorable twenty-ninth of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day, when the Sultan himself passed in triumph through the gate of St. Romanus. On the same day, or on the ensuing Friday, the *muezin* or crier ascended the most lofty turret of St. So-



‘phia, and proclaimed the *ezan*, or public invitation, in the name of God and his prophet. The imam preached; and Mahomet the second performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cæsars.’ (Gib. Rom. Emp. Vol. xii. chap. lxviii.

That last of the Cæsars, having accomplished all the duties of a general and a soldier, was long seen, and finally lost. Amidst the tumult he fell by an unknown hand; and his body was buried under a mountain of slain. The Empire was subverted; the Emperor fallen; the religion of the Empire was trampled in the dust by the Moslem conquerors. ‘CONSTANTINOPLE,’ says Gibbon, ‘NO LONGER APPERTAINS TO THE ROMAN HISTORIAN.’ The third part of Christian men are now slain; and the dominion of the conquerors is to endure 391 years and 15 days. *It is to endure until June 25th, 1844*, having allowed an addition of twelve days for the alteration of the style. At that day, nay on that morning, will Constantinople and the Eastern Empire cease to belong to the Euphratean horsemen: the established religion, and the ruling powers of the East, will once more be Christian. Singular is the accuracy of the date on which Constantinople fell; more singular, more momentous, will be the hour when it falls again. I shall make no comment on the probable effect of the accomplishment of this wonderful prophecy. These pages, now perhaps very carelessly and slightly perused, may stand up as most signal memorials;

and this prophecy may in a wonderful manner open the eyes of whole nations.

I dare not venture any definite assertions from the idea of a *gradual* exhaustion of the water, a complete failure of the population of Turkey. That its population is at present rapidly diminishing, is unquestionable; but I would not thence draw the conclusions which have been offered in opposition to all statistical principles. That the Turkish name will cease from the want of men to hear it, I cannot believe. I must either understand the exhaustion of the water in a general sense; or suggest that as the fountain is the support of the river, the drying up of the fountain implies its immediate consequence, the drying up of the river. The fountain, the national head of the river, is symbolical of the rulers of the nation, typified by the river. A Grecian or a Latin assumption of the reins of *government* would alone suffice for the symbolical exhaustion of the water. The Turks would immediately become a subject-people: the *Turco-Roman Empire* would be extinct.

I know that it has been the fashion to date these 331 years as prior to the slaying; but no commentators have been able to bring out any thing like the requisite time. I apprehend that Cutahi and Cameniec, from which some have been pleased to date, are names too much unknown in history to be the subject of prophecy. That their first victory was in 1281 is absolutely denied. Indeed, that victory seemed too insignificant for Gibbon to notice. If, then, it were not of suffi-

cient consequence for a voluminous historian, confined to the very subject, it can scarcely belong to prophecy. Then as to the days, we do not know the exact days of any of those ancient events; *we now never can know them*, except by a miracle; and consequently the peculiarity of the 15 days is, on this strange supposition, and excluding miracles, utterly lost to the world. If this prophecy proceeded from the providence of God, that providence was in a measure *bound* (am I speaking indecorously?) to preserve the historical memory of the exact days of events providentially and prophetically calculated to the precision of exact days. Otherwise he who overrules all events would be inconsistent in his plans! This objection falls with a crushing force upon every possible system which reckons by years, and would drop the days as insignificant. I confess that I have perplexed myself more in the vain endeavour to find this *prior* date, calculated even by years, than in any other part of the prophecies. On no system, in no possible combination of dates, could I find satisfaction. I have before me sheets full of attempts, which met the ill success they deserved. A closer examination of the passage made it, at last, apparent that the period does not *begin* until the third part are formally *slain*; which did not take place until the Eastern Christian Empire became extinct by the fall of Constantinople, at the specified day and hour. The Cameniec conjecture is, moreover, entirely inconsistent with the order of events as given in the ninth chapter, and so lately explained.

Some commentators, chagrined at their disappointment upon this date, have, as usual, endeavoured to cut the knot they could not untie; and have been bold enough to deny that there is any allotted period to the Turkish power. They say that they were prepared *against* a certain hour, day, month, and year, in the counsels of God!

But what event, great or small, has *not* been *thus* prepared. It might be imposed upon the advocates of this convenient plan, to account for the omission of the intervening *week*, in the enumeration of the parts of time, hour, day, month, and year. As weeks moreover made so conspicuous a part of Daniel's chronological narrations, it would have been the more expedient that the *week* should have found a place in this *general* sentence of St. John. On the whole, however, no other comment need be made than the note of admiration. The idea that this hour, day, month, and year, was fixed by *the Turks themselves*; because 'the astrological knowledge of Mahomet' advised him to expect the *morning* of the memorable *twenty-ninth of May* is so volatile, that it will vanish on mere exposure.

Mede's subterfuge is but little more ingenious. He very properly insists that 1453 is a date that must come into use, but he calculates the 396 years backward to an event of very insufficient importance for a prophetical chronology, and of course, moreover, loses the days. Of this he is aware, and declares that the fifteen days would *probably* be found, if history had preserved the very day of the date of the event in 1057, from

which he calculates. In the *interim* he says, *until* that day shall be found (which it obviously never can be), the hour may be taken, not for the twenty-fourth of the day, but for a *fit* or appointed time ! They were prepared for an hour, or appointed season, namely, for the day, month, and year, or 396 years. Conscious, however, that this is a sad refuge after all, he subjoins an intimation, that had not these events forced themselves upon his observation, he should have embraced the idea that the angels were only always ready for operation at whatever hour, day, month, or year, they should be wanted ! I hope that no formal confutation of these ideas will be expected.

According to the proprieties of the prophetical language, the slaying of the third part of men must be by one great open action. The component men may be individually killed, even to the extermination of a third ; but this is not properly the slaying of the third part of men. This is the prophetical tormenting, ending in the destruction of their bodies. The permanent extinction of an Empire, by the destruction of the very principle of life, must be designed under the slaying of the corporate third part of men. The event of the slaying must happen in one day. The destruction of the bodies is a foreign consideration, and could be limited by no length of time ; but neither symbolical nor natural propriety will allow the act of taking the life from any collective body, or *person*, to be the work of 391 days and an hour. The Euphratean horsemen slay by one blow the corporate third part of men, and are thenceforward prepared to

continue their appointed time, perhaps in co-existence with the dead body.

Thus does the averaged time of the vials, and the political aspect of affairs, give a fair probability that this great final exhaustion of the Euphratean waters will take place *about* the 1845. Thus does, I am convinced, the prophecy demand that it should take place on the morning of the 25th of June, 1844. Thus do I boldly hazard the calculation, nor shrink, I say, from the sceptical ridicule of thirty years.

Long after the decided formation of my opinion on this subject, and indeed after the composition of this whole work, and its delivery for the press, I met with sentiments on this subject, which I subjoin very briefly, and with a mixture of satisfaction and regret. Dr. Lloyd, Bishop of Worcester, thought himself authorized, by a train of argument similar to the above, to foretel a peace with the Turks in the year 1698, which, accordingly, came to pass; and that their wars against the Western Christians should no more be renewed, in which part of his prophecy he has plainly, however, failed. He computed from the conquest of Prouse, in 1302; and by the addition of three hundred and ninety *six* years, *and the omission of the days*, brought it to 1698. His calculation, however, of three hundred and sixty-five days to the year, is plainly erroneous, and events have altogether falsified his interpretation. Episcopally and respectably countenanced, in what may be termed the presumption of prophesying from prophecy, and in the for-

ward calculation, I cannot say that I feel much alarmed by a predecessor's failure. Had his dates been assumed from occurrences of vital interest to the Empire, and had his manner of calculating the year been more plausible, the case would have been different.

The purpose of this exhaustion of the Euphratean water, whenever it do take place, is, that the way of the kings of the East, or from the rising places of the sun, should be prepared.

Now we know, from several circumstances, that the pure faith is gaining strength throughout the vials, and more especially immediately before and during the seven plagues, so that, in consequence, it is *perfectly* established and triumphant at the end of them. It is, however, to be remarked, that in this whole history of the vials there is no mention of this increasing power, exclusive of the doubtful passage before us. The other vials are altogether occupied with wrath, to the uniform exclusion of the history of any pure powers. This consideration, alone, might induce us to believe that the kings from the East, whose way is now to be prepared, are *impure powers, inimical to the faith*; and consequently, that the prepared way is to judgment and ruin. Could they be considered as pure on other grounds, which I believe they cannot, it would be most difficult to account for their present appearance.

I must now assume, what has already been hinted, and will be several times demonstrated in the course of the two next chapters, that Kings are not merely *representative* of kingdoms

of some nature, but strictly *symbolical*. They are always symbolical ; except, indeed, when an angel interprets any symbol as a king, or kingdom, when, of course, a literal or temporal kingdom is to be understood. In any other case they are to be understood in a spiritual sense, as *kingdoms not of this world*, as *churches*.

The exhaustion of the Euphratean water, the extinction of the Ottoman Kingdom in Europe, is to prepare a way for the churches from the risings of the sun. Now, the East is generally expressed by this rising, or rising of the sun ; and the plural *risings* of the sun, may be thought to intend *all* the churches of the Eastern world. I apprehend, however, that the risings of the sun *must* have a proper symbolical purport ; and in this case may *possibly* intend the Eastern countries, in which Christianity first appeared ; where the sun of righteousness arose, and whence first dawned the day-spring from on high. In this dubious case, the same Eastern churches will be the result.

It is not evident, however, that this *can* be the sun in question. Symbolical, as it must be, it may perhaps be the sun of the fourth vial, or that only sun of the apocalyptic firmament, obscured in the sixth and eighth chapters, worn by the woman of the twelfth, darkened for a time, yet speedily scorching in this sixteenth, and passing away in the twenty-first, so that there is *no more sun*. The churches, from the rising places of this ROMAN SUN, will, on this interpretation, be the *Western* churches ; and by the extinction



of the Turkish Mahometan Empire, in the Midsummer of the year 1844, may be prepared the way for the progress of churches who have been under Romish influence. Neither is the manner, nor the purpose positively specified.

For what is this way prepared? I am in amazement that commentators should not have come to an universal agreement. Their way is, most assuredly, to the great battle of the great day of the God, the Almighty; to which *the kings of the earth, even of the whole inhabited world*, (inhabited by Christians) *are to be gathered together at Armagedon*. How is it, that this has not even been suspected? Since all the kings of the whole Christian world are to be gathered together at this place, the kings from the risings of the sun, but now specified, *must necessarily* be included, in character, object, and fate. Their way is prepared to this assembly of the nineteenth century, *this General Council* from every Christian church, which we may expect to be gathered together at a time shortly subsequent to the year 1844, or certainly prior to the expiration of the 1260 years in 1866. Other councils may and will precede this decisive one.

In the sixth chapter, we have the full account of the fall of the enemies in the symbolical battle of Armagedon. There the full presence of the false prophet, or the two-horned beast, is directly specified. One, however, of the horns is the Eastern idolatry; and, consequently, the Eastern corruptions are to receive their death-blow at that battle. If these symbolical kings of the

symbolical East be the Eastern Churches, as was first suggested, it need not be pointed out in what manner and measure the fall of the Ottoman Empire must be a necessary preparation for their presence in the gathered council. If they be the Churches now called Romish, though the general disaffection of the Turkish Provinces is indisputable, the fall of the Ottoman Empire may no less plainly expedite their assemblage in the Armagedon, which is in the land of Judæa, extending the 1600 furlongs, and subject to the Ottoman Power. Perhaps the Latin influence will never decidedly prevail in the Greek Churches ; because we do not hear that the second or ecclesiastical beast ever loses his distinct horns. Yet indeed, as he is scrupulously mentioned both here and in the sixth chapter as the false prophet who did the miracles, and by no means under the title of the second beast, it may seem that at this point the distinction of the horns is no longer retained ; and that the influence of the Churches from the rising places of the Roman sun, from the countries whence arose the exorbitant power of Rome, may consequently begin to extend over the late Turkish dominions in the East of Europe, and this may be *the preparation of the way to their ruin at Armagedon*. In neither case does it appear how the Western or the Eastern ecclesiastical horn could be thus broken, and more particularly, if in the land of Judæa, without the prior annihilation of the Eastern Mahometan Empire.

By what power is this Mahometan Empire

subverted? It is subverted, *in order that* the corrupt Christian Churches should be collected. It is subverted, therefore, by a power hostile, even at that time, and decidedly so afterwards, to the pure faith and pure nation. It must be a great power, and a pseudo-Christian power. As Russia seems scarcely within the scope, and as the hour is nigh, the index seems to point to the Gallo-Roman Empire.

In Daniel's prophecy, the great king of these latter days, who has been manifestly identified with the Empire of France, sends forth his hand on the countries; and especially on *the great branches of the Eastern Turco-Roman Empire*. The land of Egypt does not escape: he has complete power over the treasures of gold and silver, and over *all the precious things of Egypt*: he enters, as will fully be proved, into Judæa, *the holy land*, and plants his triumphant standard between the (Mediterranean and the Dead) *Seas*, in the *glorious holy mountain* of Jerusalem. I cannot conceive how Daniel could more strongly have intimated, that this king should destroy the Constantinopolitan Empire, which had then neither name nor existence. The corrupt Gallic Empire, which has arisen to enormous power since the Reformation, and which is so decidedly hostile to the pure nation upholding the Church of the Reformation, by seizing in Daniel all the great branches of the Turkish Empire, is the apparent agent in the extinction of the Ottoman name. Thus, and for the purposes specified, are the Euphratean waters exhausted. France is to conquer Constanti-

nople: to subvert the Turkish Empire, perhaps *for the very purpose* of extending her religion, or religious influence. May it not here again seem, that the union between the spiritual and temporal powers is no ordinary alliance; that the temporal powers are anxious, as if for themselves, and by force of arms, to extend the spiritual jurisdiction, and for that purpose to open a way for the collection of all the churches of the Christian world, Eastern and Western, to a General Council in Jerusalem. After a short interval this subject will be resumed, and continued. We are now to proceed to find the kings, gathered by the power of the Tri-une Enemy to the faith, Secular, Ecclesiastical, and Infidel.

13. “ And I saw \* out of the mouth of the dragon, and out of the mouth of the beast, and  
 “ out of the mouth of the false prophet, come  
 14. “ three spirits unclean like frogs. For they are  
 “ the spirits of \* devils, working miracles,  
 “ which go forth upon the kings († of the earth,  
 “ and) of the whole inhabited world, to gather them to the ‡ battle of the day, that  
 15. “ great (day) of the God, the Almighty. Behold I come as a thief. Blessed he that  
 “ watcheth and keepeth his garments in order  
 “ that he may not walk naked, and they  
 “ should see his shame.”

These frogs have perhaps an allusion to Exodus viii. 7, ‘ the appearance of that loathsome

\* *δαίμονες*, Griesbach. † Griesbach rejects. ‡ *πρόσμενος*, war.

‘ and unclean animal which infested Egypt.’ The ancient antitype of frogs, is well ascertained; and we must not content ourselves with the vague idea of uncleanness, and unfitness for the worship of the temple. Philo’s interpretation, as quoted by Daubuz, is that frogs are the symbol of vain opinions and glory, having only noise and sound, void of reason. According to Artemidorus, frogs are the symbol of impostors and flatterers, and bode good to those who get their living out of the common people; and in the hieroglyphic, according to Warburton, the frog was the ancient representation of imposture. Hence the Interpreters of dreams taught, that as to dream of a dragon, betokened majesty, and of a serpent, disease; so the frogs in the dream signified an impostor. The general agreement in the idea of imposture and deceiving is sufficiently obvious. It is to be remarked that these are spirits in the interpretation, not spirits in the symbol. The seven eyes of the Lamb were interpreted to be spirits of the God; and these are also interpreted spirits, for they are the spirits of the three symbolical \* dæmons or deities just enumerated. The consequence is that the beast, the false prophet, and the dragon, are symbolized as divinities, whether true or false. Thus it was shewn in chap. xi, that the Beast was the God of the earth, worshipped in xiii. by all the inhabitants of the earth. In concurrence with the spirit from the mouth of the false prophet, Babylon is denounced in the

\* Πνεύματα Δαιμονίων, ὅς Δαίμονων.

xviii<sup>th</sup>, as the habitation of the same spirits. But I am weary of shewing that angels, and deities, and all the parts of the machinery of the Apocalypse, must be symbolical. It is obvious, that since the seven spirits of God, diffused from the Lamb over all the earth, were the sanctifying, enlightening influences of that Comforter who is to be with us for ever, these opposite spirits cannot be visible societies, but must be the deceiving spirits of corrupt principles and doctrine, proceeding, as is thrice specified *from the mouth*, and alighting *upon* the kings of the *earth*. The issue of the struggle between the powers of light and darkness will not long be dubious. At first, however, the united powers of darkness, working by miracles in the pseudo-religious manner of *impostors*, have such success with the kings, or corrupt churches of the Christian world, as without a single exception, to gather together their confederated powers to a battle, or rather a war,

As these enemies are, however, to be gathered to a war, there must necessarily be a hostile force on the pure side : there must be at this time some national pure Power of such immediate and growing consequence, as to require these extraordinary efforts. We shall find such a Power minutely described in chap. xix. from the 11<sup>th</sup> verse. He it is that treadeth the wine-press of the wrath of *the God the Almighty*; and who is, symbolically, *King of Kings, and Lord of Lords*. That this Power is especially pointed out, is obvious from the *name* of the battle, or the war; the war of the day the great, *of the God, the Almighty*,

Were the received text correct, we should scarcely be authorized, in the present day, to look for the existence of these deceiving doctrines, which are to go forth to deceive in strict alliance, for the especial purpose of gathering to a religious war. Such might, by a bare conjecture, be the seeds of that division of the great city, into three only parts, under the next vial. It should, however, be taken into very close consideration, that the careful Griesbach altogether rejects the *ἐκπορεύονται*, and gives little sanction to the *ἀ ἐκπορεύεται*. The odds are greatly in favour of his correctness. These spirits may therefore have been an indefinite time in existence: they may have already gone forth: they may now be working upon the churches of the earth; though not as yet for the peculiar office, in which St. John saw them employed. ‘This has long been, to my mind,’ says Mr. Wilberforce, ‘the most formidable feature of the present state of things in France; where, it is to be feared, a brood of moral vipers, as it were, is now hatching, which, when they shall have attained to their mischievous maturity, will go forth to poison the world.’ (Wilberforce, 263.)

The striking peculiarity relating to the *mouth* of the dragon, the beast, and the false prophet, we must not permit to escape with slight notice. It does not appear that one spirit proceeds from the mouth of one, and another from the mouth of another. Three come out of the mouth of the dragon: three out of the mouth of the beast: three out of the mouth of the false prophet. Yet are there not nine, but three only. There must,

therefore, be a unity in those three, from which they proceed. This unity is moreover very strongly implied in Is. xxvii. 1, where the three enemies are also found. 'In that day the Lord with his sore, and great, and strong sword, shall punish Leviathan the piercing serpent, even (and) Leviathan that crooked serpent, and he shall slay the dragon that is in the sea.' Whoever reads the passage in the original, says Mr. Fraser, will immediately perceive that three distinct enemies are pointed out; and Lowth so understands it in his translation. It is obvious, however, even by the common mistake of supposing them *one*, that these three have the nearest relation to each other. The character of the first Leviathan, the first beast, is pride and tyranny, that of the second of the same name, the second beast, is subtilty and cunning, and the dragon in the sea is the other Leviathan, the dragon of the Apocalypse.

Thus are three at this time included in one. Thus had the two witnesses but one mouth and body; and thus were they, accordingly, interpreted. Now to effect this unity, the dragon, the beast, and the false prophet, must have become identified in *One body or Power*. The dragon and the beast are *already* identified, in Imperial France the head of the Empire, a Power so lately nationally infidel, and at present infidel in effect, though not in name. The serpent's spirit animates the body of the beast. Infidelity and superstition have leagued together. A form of religion is established by law; but 'religion and 'virtue,' says an American, 'as well as liberty and



‘ opulence, wither under the power of France.  
‘ The French Revolution was founded in infide-  
‘ lity, impiety, and atheism. This is the spirit  
‘ of her chiefs, her most distinguished men; and  
‘ this spirit she breathes wherever she has influ-  
‘ ence. It is the most unhappy effect of French  
‘ domination, that it degrades the human charac-  
‘ ter to the lowest point. No manly virtues grow  
‘ under this baleful, malignant star. I need not  
‘ recal to my readers the blasphemies and impieties  
‘ of the authors of the French Revolution. Oh  
‘ that their spirit had perished with them ! But  
‘ the shock which they gave to the religious prin-  
‘ ciples and feelings of their own and other na-  
‘ tions is still felt !’ \*

The beast and the dragon are thus already be-  
come *one*; and will not this One usurp ere long  
the ecclesiastical characteristics of the false pro-  
phet; and stand up complete in triune opposition  
to the Trinity of Heaven? Have we not the  
strongest prophetic grounds, even from this pas-  
sage, for an expectation that the Emperor will  
speedily assume the very title, as well as cha-  
racter, of the Pontifex Maximus; and that all the  
supreme ecclesiastical offices will, throughout the  
whole Eastern and Western Empires, be distri-  
buted among the military or political chiefs? The mere deposition of the Pope, the abrogation  
of the Papal authority, and the assumption on  
the part of the Emperor, of the title and power

\* A Sermon preached in Boston, America, April 5, 1810,  
by William Ellery Channing. Reprinted, Hatchard.

of, Head of the Church, scarcely suffice, perhaps, for the fulfilment of the prophecy.

Such, nevertheless, *has been* the prelude. It is well known that he declared, as an official answer to a deputation of Romans, that ‘it was not his intention to make any change in the religion of their fathers; that he, the Eldest son of the Church, would never depart from its bosom; that he was the Cæsar of the church; that Jesus Christ did not think it necessary to invest St. Peter with any secular supremacy; and that he should demand all that was Cæsar’s.’ This, however, is very little; he has subsequently taught his parasites to speak of the Royal Priesthood, and denied any foreign *spiritual* power within his dominions. The Pope’s power is already, indeed, in almost every view a nullity; and scarcely a doubt can exist that the Emperor will, eventually, assume the complete disposal and government of all ecclesiastical persons and places. Yet this, according to my firm persuasion, is not enough; and, moreover, it has at present only a relation to the Western Horn of the false Prophet. Though great evils await both the secular and ecclesiastical powers, I am convinced they will, eventually, be completely as well as legally identified; and that thus, from the *one mouth* of the dragon, the beast, and the false prophet, will the deceiving spirits proceed. Ere this, as will appear, the hour of fated littleness, which restrains the beast under the first state of his seventh head, will be past. The Eastern Empire may be reunited to the Western, and this whole *secular* Ro-

man beast be united with the whole *ecclesiastical* two-horned beast. The secular and ecclesiastical coalition of the West was pointed out, as almost suggested by the account of the fifth vial, in the discernible confusion between the secular and ecclesiastical powers, when there was darkened the *kingdom of the beast*; and when, indeed, under the fourth vial the sun suffered; and men were, in apparent consequence, scorched with the secular fire of ecclesiastical *war*.

In confirmation of these ideas, it will be perceived that this description, implying the final and *complete* coalition both in the East and the West, is immediately successive to the drying up of the Euphratean water, or Turco-Roman Empire. By this exhaustion only (and this exhaustion must be effected, moreover, before the influence of France), was it possible that the *two-horned* false prophet could be properly identified with the Gallo-Roman beast, which has only, at present, his demi-cæsarean dominion over the West. Neither can it have escaped observation that, when in chap. xix, the beast is taken, there is taken the false prophet *with him*, which even in the common text is very expressive, \* and in Griesbach's emendation, and according to other copies, still more so. There were then cast together the two, as by one blow, into the lake of fire. These observations may throw great light on more ancient prophecies, which certainly do, in some manner, confuse the character of the Mystic King of Babylon, ap-

parently exhibiting him at one time as a *temporal*, at another as an *ecclesiastical* power.

It has been divulged that the Ecclesiastical council of 1811, assembled by the Emperor in Paris, was broken up by his mandate, because it was not found sufficiently subservient to his schemes of aggrandizing himself in the Church. The measures recommended to the Council for their adoption had in view the investiture of the Emperor with powers inconsistent with the usages, and subversive of the unity, of the Roman Catholic Church. The haughty despot over millions is not, however, to be thus thwarted by the refractory individuals of a humbled priesthood. They may fulfil the prophecy that the kings or churches of the earth shall *mourn* for her, but their mourning will be found fruitless. These churches shall surely give their power to the beast. Were it only that the Emperor has committed himself, we might be assured that such a man, whatever the danger, or the opposition, will certainly proceed; and we may strongly suspect, moreover, that he has aims beyond those, which in the outset, and in the present contingency, he has chosen to reveal. The subject, however, has been pressed far enough for the present occasion. \*

There is a peculiar blessedness pronounced

\* There have been many hints from the French press in various publications, some even in a demi-official form, on the subject of establishing a union of the different sects of Christians under the domination of Napoleon. The most recent and considerable, we believe, is an octavo volume,

upon *some*, who are not surprised, but who had expected the development, and had *kept* their garments of righteousness. There is here, moreover, an intimation that some had not kept the garments of righteousness, which it is blessed to keep; and these must represent the Churches, once of the Reformation, who had either grossly failed in practice correspondent with their profession, or who had apostatized to the lie of Infidelity, or any other corruption of the world. These, walking in their nakedness, are to be put to dishonour and shame. The allusion to iii. 18, is sufficiently obvious. Prussia, Holland, and Switzerland kept not their garments. The promise is fulfilled; they walked naked, and their shame has been seen. Let England continue to watch; that she may ensure her inheritance of glory.

16. "And he (or *they*) \* gathered them together  
 "unto (or into, or against,) the place, that  
 "which is called, in Hebrew, Armagedon."

This gathering obviously coincides with xix. 17 to 19. By far the best interpretation of † Armagedon, is, I conceive, *Ar-mag-edim*, the

\* price 3 fr. intitled *Precis Historique du Recueil des Pieces*, &c.  
 ' Historical compendium of a collection of documents on the  
 ' various plans for a union of all Christian communions, from  
 ' the time of the Reformation to the present day. Collected  
 ' and edited by M. Rabaut, jun. Member of the Legislature,  
 ' and of the Legion of Honour.' (*Eclectic Review*, Art. xxvi.  
 page 101.

\* *συνιέναι*, verb sing. governed by neuter plural.

† *Armagedon* for Armageddon.—Griesbach.

mountain of delights. We are taught in Daniel xi. 45, that the Gallic, or the Infidel King, is to pitch his tabernacle in *Artzebi*, the glorious holy mountain. To this word our marginal annotations supply a more correct sense. 'Heb. *the mountain of delight of holiness.*' In the 16th verse there is also in the Hebrew, *the land of delight*. There is, again, *the land of delight or ornament* in the margin, to the forty-first, and again in viii. 9, towards which, the little horn of Mohammedanism prevailed. These prove that such a land must have been in ancient notoriety. *The mountain of delights* cannot, therefore, be a general expression for the existing *state* of a country, or of a church; it must be a *specified land*. It must also appear that *the mountain of delights*, if it be not generally the *land of delights*, is, at least, within *the land of delights*. This part of the whole, and as it seems the capital, is probably the Mount Zion, that *joy of the whole earth*, within that land of delights, that land of Judæa, which was so long the sanctuary of Religion.

I would not urge the duplication of a letter against the idea of Megiddo, but I must say, that it cannot, in any wise, be that literal valley, unless Megiddo could be found to be thus properly connected with the 16th and 41st verses of the eleventh, and the 9th of the eighth chapters; nor, indeed, as will appear, even in that case. I thus particularly insist that this mountain of delights is a place which had notoriety in ancient times; that there may not remain the possibility of a supposition that England, the present beautiful representative of ancient Israel, may be the glo-

rious land in which the standard of the enemy should be planted. England, at the era, at least, of the sixteenth verse, was barbarous and unknown; no land of ornament or delight; the subject, neither of prophecy, nor of history.

It is obvious that by this Armagedon, St. John links himself to Daniel; and the more strongly from the introduction of the Hebrew language for this mountain of delights. The peculiarity in the introduction of the *Hebrew* is striking; and, I conceive, that with the direct reference to Daniel, there is a hinted *Hebrew* idea in the Hebrew word, a glance at Judæa itself, a possible exemption from the strict symbolical purport, and perhaps, therefore, a direct allusion to the literal Mount Sion. I am cautious, however, lest I should countenance the prevailing errors by any violation of the strictness of symbolical language. If, therefore, it be adjudged that the change of language should effect no change from symbolical to figurative ideas, I will not protest against the decision. In any consistency, however, with the expressive prophetic style, the change of tongue must intend *some* peculiarity. It remains, therefore, to be considered, whether the expression '*in the Hebrew*' may not figuratively denote, that this place had been the place of the symbolical Mountain of delights, or the literal kingdom of the Church, in the latter days of the Jewish or pre-Christian dispensation. Thus will that city of Jerusalem be still pointed out, which was so long the ark of the true believers, amidst the deluge of ancient corruption, the fair place, the ornament, joy, and delight, of the

whole earth. It must, however, be fairly admitted, that the possibility of this interpretation would not have been submitted, unless it had still exhibited the *literal* Mount Sion, to which so many prophecies, independent and unconnected (the prophecies of the Old Testament, upon which it is foreign to my present plan to enter), promise such a magnificent importance in the last days.

The observation may here be introduced that the prophecies, peculiarly Christian, seem to regard the Jews only as one of the nations, and to be no more full upon their history than on the history of any other people. With the proper Jewish prophecies, the case, as might be expected, is widely different. But on this account the destinies of the Jews will scarcely appear in these pages. The present subject has its peculiar reference to the Israel of the modern world, that nation, which is the ark, the bulwark, of the Reformation and the Church of Christ.

The supposition that the prophecy has any reference to the district of Megiddo is not admissible for one moment; unless, to wave all other objections, we make up our minds to the supposition that the witnesses were killed in literal Egypt, and also *at the same time* in the literal Sodom, and also *at the same time* in the literal Jerusalem, where our Lord was crucified; and, moreover, that the woman of the next chapter is typical of literal Babylon. If literal Sodom, and Babylon, have opened their graves and come forth, and if some wonderful combination of circumstances have absolutely identified the *literal* Egypt, So-



dom, and Jerusalem, then indeed can we listen to the idea that Ar-magedon may be the destruction in the literal valley of Mageddo or Megiddo. Neither, I presume, can the Megiddo be retained, and interpreted symbolically, because it has never, like Sodom, and Egypt, been possessed of sufficient notoriety and importance for the proper justification of such an usage. The slight argument from the duplication of the letter would be superfluous.

If, however, the interpretation of the Mountain of delights be received; and we connect it with the declaration in Chap. xix, that the wine-press is *now* to be trodden, and with the specification in chap. xiv, that it is surely to be trodden *without* the bounds of the ten-streeted Romish city, and *within* the land which has the exact measure of Palestine, it must appear that this mountain of delights is the Holy City, or Jerusalem. Into, or unto, or against this city, (the event must determine the sense of the preposition) the kings, or corrupt churches of the Roman Empire, Eastern and Western, Greek and Latin, are gathered together.

Upon these grounds I cannot but feel the very strongest expectations that a general council will be gathered in Jerusalem itself; and if the idea be at all correct, that ere this time the military and ecclesiastical authorities will have been united, I need not explain how circumstances in the ancient prophecies, otherwise discordant, may be brought to a perfect agreement. Yet I conceive that, here at least, *whatever unnoticed events may be contem-*

*poraneous*, and there may be many of the very highest importance, including the time of trouble such as never was since there was a nation, the restoration, (Jer. xxx, 4—8. Ez. xx, 33—38.) the slaughter and the final triumph of the Jews, after the fury is poured out—here at least we have no ideas submitted to us, except those of a *peaceful unbloody war* between the pure and corrupt churches; the mortal struggle between the principles of moral light and darkness. ‘*Magna est veritas*,’ we have heard of old time, yet many doubted. We are at last, however, arrived at an age of the world, when every political calculation joins with the authoritative declarations of Holy Writ, in proclaiming it aloud with an important addition, ‘*Magna est veritas, et mox prævalebit*.’

Now, all the vials are vials of wrath and destruction upon the enemies. Here, however, is an apparent success; the impostor-spirits succeed in their endeavour to collect this council. This success could not, therefore, have been placed with propriety under any of the vials. It, accordingly, occurs in an interval between the vials.

The very fact that this gathering is an evident preparation for the judgment on the vine of the earth, a preparation for the seventh vial, which, succeeded by its seven plagues, is exclusively ecclesiastical in its symbols, would, alone, be powerful to teach us that the kings collected for this vial must also be kings purely ecclesiastical, or churches. This fact has been already assumed; and will speedily receive the due and full proof. It may now be observed, however, that, in the

19th verse of the xixth chap. we find the ten-horned beast, who as the Roman Empire is inclusive of all the literal or temporal kings of the earth, mentioned with the kings, and distinguished from them in the same branch of a sentence. All the literal kingdoms under a beast belong to his horns. It would be an utter violation of symbolical propriety that literal kings should appear with him, in the same subdivision of a picture. A very little consideration will, moreover, plainly shew, that the kings of the earth, of the xixth chap. cannot but be the same with the false prophet, who bore the Eastern and Western horns, and who, as the corrupt hierarchy or religion of the Roman Empire, is in the immediate sequel taken and destroyed. This interval, between the vials, is expressed in chap. xiv. by the casting of the vine into the wine-press.

17. “ And the seventh angel poured out his  
 “ vial \* into the air; and there came † out a  
 “ voice great from the temple (‡ of the heaven)  
 “ from the throne, saying, It is done.”

The vine of chap. xiv is now in the wine-press. The seventh vial contains, simply, the treading.  
*“ It is done, it is trodden.”*

The air intends, I believe, the principles of life, the spirit of the age, all-surrounding, and by all inhaled. Upon this air the vial of wrath is poured

\* *ως* for *εν*, Griesbach.

† *εξ ουρου*.

‡ *την ουρανου*, doubted by Griesbach.

out; and this air becomes, as it seems, unfavourable to the life of the corrupt men. The vial having worked in the air, and having brought forth the thunder of a great final voice, seems to produce the seven plagues, succeeding to the seventh vial.

At the several commencements of the seals, trumpets, and vials, there is an expression of the effects to be produced. Thus at the commencement of the seven plagues, there is the great voice of the vial from the temple, from the throne, saying, 'It is done.' As this, though an event specified to be the effect of the seventh vial, is yet placed as a prelude to the succeeding plagues, and as every prelude has been, hitherto, comprehensive and expressive of the approaching events, so are these succeeding plagues pointed out as the final completion of the wrath of God.

There is, at the same time, the most decided connexion between this declaration and the same in xxi. 6. The thunder of this *voice* solemnly rolls\* forth from the temple of *heaven* (Griesbach, however rejects the *heaven*), from the throne, which must be *in heaven*; and these words are heard, 'It is done.' In chap. xxi a *great voice out of heaven* says, Behold, the tabernacle of God is with men, &c.; and he that sat *upon the throne* said, 'It is done.' In either case by the same great voice from the heaven, the throne, and the temple, are uttered the same words. In both instances, as will be shewn, it occurs chronologically in the

\* φωνη ἐξ οὐρανό. This phrase is very expressive.

commencement; and must, therefore, be something more than the prophesied effect of the seven plagues. It is, indeed, an event of itself: it is the whole of the last vial.

Here, therefore, occurs another import of the declaration, for in chap. xxi. it clearly denotes a state of increasing prosperity to the pure faith. 'It is done: I will give the water of life freely.' Hence, therefore, it appears beyond a doubt, that the effect of this voice, and of these plagues, is the furtherance of the prosperity of the pure church and its supporters. It is the furtherance of that prosperity by the enemy's affliction.

The passage, however, has decided reference to Ezek. xxxix. 8.: 'Behold it is come, *and it is done*, saith the Lord God; this is *the day* whereof I have spoken.' With St. John this is the day, the great, of the God, the Almighty. But the description of Ezekiel incontrovertibly limits this final advent and completion, to the era of the utter destruction of the anti-christian confederacy, upon the mountains of Israel, and consequently, when St. John's great *voice* declares, 'It is done,' we are directed to a national event, decisive of the fate of a nation or community. This great event, moreover, which, if not identified, must be exactly contemporaneous with the annihilation of God's enemies in Ezekiel, bears every appearance of a literal destruction, and may overwhelm in the grand struggle, all the wicked ones of the earth, may effect the destined purging out of the rebels from the literal Jews, and may be the annihilation of the two parts in three of the kings of the earth.

and the Gentiles raging, in their vain confederacy, against the Lord, and against his Anointed.

These events, however, cannot be identified, though indissolubly connected, except on our supposition of the unity of the ecclesiastical and secular crowns. All the succeeding symbols, in the expression of these seven plagues, are purely *ecclesiastical*; while Ezekiel seems purely secular. The first-mentioned plague or stroke produces voices, and thunders, and lightnings. Now, by the seven thunders of the tenth, connected with the eleventh chapter, denoting the seven national secessions from the Romish Church, the symbols of voices, thunders, and lightnings, are ecclesiastically appropriated. There follows, as the second plague, an unexampled concussion; but a similar shaking threw down the tenth part of the city, or church, when England broke off from the Papal yoke. The city, the cities, and the city Babylon, are the subjects of the three plagues next mentioned, and are manifestly ecclesiastical. The *effects* of the succeeding plague, when the islands and mountains fled away, must likewise be ecclesiastical; because, on any interpretation, whether to Constantine or Phocas, they are purely ecclesiastical in the sixth chap. when the mountains and islands (there, also, joined together) were moved out of their places. The seventh mentioned plague is the great hail; probably ecclesiastical, as being the production of the thunder clouds. But the six first were certainly ecclesiastical, in their object, the corrupt church; and the last for the mere preservation of

the concinnity, must therefore be so accounted. The hail, however, is in fact only the engine by which they are tormented, who blaspheming the God have apostatized from the church. The only requisite is, that it should beat against the vine of the earth, or *affect* the false religion; which condition, as will clearly be shewn, it amply fulfils. In Egypt, the hail smote every herb of the field, and broke every tree of the field.

The contemporary destruction of the bodies in Ezekiel, as well as in Rev. xix. 21, must, nevertheless, be a real destruction, or dissolution of some political bodies, and perhaps the consequence is, that it must be effected by open violence and war. The literal destruction, therefore, of the enemies of God in chap. xix. is contemporary, and most strongly connected, and if the temporal and spiritual powers be united in one, absolutely indeed identified, with the specified effects of the ensuing seven plagues. 'It is done:' the vine of the earth, of the fourteenth chapter, is trodden in the seventh vial, and the consequence is in the seven plagues, the blood of the grape flowing from the wine-press. The destruction of the corrupt religion produces the most unexampled evils of war, even blood high, as the bridles of the horses of the victors, even plagues sevenfold.

The seven plagues are thus distinct from the seventh vial. The seventh vial may not, perhaps, be comprehensive of the seven plagues, exactly as the seal was of the trumpet, the trumpet of the vials; it may rather be considered effective of the seven plagues. If it had been inclusive, the angel

of the seventh vial would alone have been charged with all the seven plagues ; whereas they are distinctly committed to seven angels. The angels of the seven vials having, as it seems, fulfilled their office, the seventh and last vial having been poured out into the air, we find either these or some other seven angels, having the seven plagues, the last, the final wrath.

The angels with these plagues appear *together*. "I saw seven angels having the seven last plagues, and the seven angels came out." Such is the description in chap. xv. ; and here it is confirmed. There was a succession in the vials from the first to the seventh ; but there is no first, second, or third plague. The words and events are hurried and heaped upon each other. If they cannot be, in the natural course of events, *exactly* contemporaneous in the several commencements, if they must be successive, they of course succeed in the given order ; but it is plainly intimated that they are all on the stage *at once*.

As it is certainly most probable that it is the very seven angels of the vials, who have the seven plagues, we might suspect a parity with their former offices ; so that upon whatsoever power his *vial* was poured, his *plague* would be upon the same. Unless each takes his plague fortuitously, which can scarcely be imagined, some such arrangement must exist. Wherever, upon a fair interpretation, the effects of the first, second, or third vial were felt, there may we confidently expect the effects of the first, second, or third plague, as they succeed each other in the narration. We shall find, as we proceed, that the cor-



respondence of the symbols in the vials and plagues will amply justify the idea.

18. "And there were voices, even thunderings,  
"and lightnings."

This prediction must, as from many arguments has already been demonstrated, relate to great *ecclesiastical* changes. As the seven thunders of chap. x, agreeing with the seven thousand names of men of chap. xi, were the seven nations revolting from the Latin corruptions, so when we shall hear the roll of other thunders, when we shall witness other ecclesiastical revolutions, we shall know that the seven angels with their plagues are even at the doors of our enemies. While the churches of Europe slumber in one position, as they have lately slumbered, while for two centuries and a half, the sore has been spreading, and the harvest ripening, the seventh vial cannot be considered as having been poured out; because the first *plague* cannot have been inflicted.

When these thunders are said to be a plague upon the idolatrous earth, *they*, like their predecessors, roll against the idolatry; and, while a plague to the *idolaters*, as idolaters, may nevertheless be a blessing to the men, as men.

Nor let the vial of thy vengeance poured  
On these devoted heads be poured in vain!

*Young's Night Thoughts.*

Here may begin another, and more glorious Reformation. *It is done; I will give the water of life*

*freely.* As there are many voices, it expresses many ecclesiastical Revolutions; and consequently will extend over the greater part of the Roman Empire, the subject of the prophecy. Thus will this first mentioned plague correspond in extent with the first vial under which the sore was communicated from man to man, over all the corrupt parts of the Roman Empire, both Eastern and Western, the worshippers of the beast and the worshippers of his Likeness. That these revolutions are reformations, may also appear from chronological considerations. At this exact era the judicial restraint on the world is taken off. The seven plagues are actually fulfilling; and, consequently the doors of the temple have been thrown open. This freedom of admission, thus specified in the prophecy, must evidently denote that there are actually some who avail themselves of it. The roll of these thunders may, therefore, be the purification of the politico-religious atmosphere. During the whole course, indeed, of the plagues, we shall from other prophecies discern that the pure faith is going on 'conquering and to conquer.'

Let us now proceed to the second plague, the earthquake. The shaking, says St. Paul, arguing from Haggai, signifies the removing (or rather the *change, mutation*) of those things that are shaken; and Haggai himself, ii. 21, intimates that the shaking the heavens and the earth is parallel with the overthrowing the throne and strength of kingdoms, the chariots and the horses and the riders, every one by the sword of his brother. All the vials were upon the earth, and upon the men of the earth, who have the mark

of the beast, and who worship his likeness. We find, therefore, mention of *the men* \*, which particularized men, have the mark, &c. &c. and which men only came upon the earth at the commencement of the beast's domination. This commencement of the 1260 days, was by a great earthquake, mentioned in the sixth chapter with the concomitant circumstances, symbolizing the passing away of the pure faith under Phocas. From this earthquake came the idolatrous men upon the earth.

Having advanced to this point, let us take a literal version of the passage before us.

18. " And an earthquake was there, a great one;  
 " such was not from which (viz. earthquake)  
 " the men were upon the earth, so mighty  
 " an earthquake, thus great."

The great earthquake of the sixth seal, which substituted idolatry for Christianity, and the effects of which are very largely described in the sixth chapter, was not so mighty an earthquake, and so great in its effects, as is this. This expression is, as it were, a concise substitution for a more enlarged and magnificent detail. Take, says the Prophet, the mighty concussion which introduced idolatry, and in which every power of the symbolical heaven and earth were affected; yet, this earthquake is greater still. At such a period, we cannot conceive any further humiliation of the human mind; we must have such an

\* οἱ ἀνθρώποι.

earthquake in idea, as that of the eleventh chapter, when the street of England fell, and when the temple, which now stands among us in primitive beauty, rose upon its ruins.

As the fall of Babylon accompanies, or at least immediately succeeds the earthquake, it may not be superfluous to notice a seeming parallel in Jeremiah. ‘At the noise of the taking of Babylon, the earth moved; and a cry is heard ‘among the nations.’

As this concussion, moreover, is so great, it must follow, that the mightiest Power of the Roman Empire is to be the more peculiar subject. On every principle, whether of human probability or divine revelation, that mightiest power of the latter part of this century will be the Imperial Franco-Roman power. Upon France may be peculiarly the second plague, and thus may it correspond with the second of the vials.

19. “And there was the city, the great, *in three parts,*” or *into three countries.*

Until I find the neuter plural *τα μέρη* more frequently in the abstract sense of division than I do in the kindred sense of place, or *space* divided, I must apprehend that three *countries* may be intended, possibly the three divisions of the Roman Empire, Eastern, Western, and African. But the event must here be left, I believe, to determine the translation. As far as we may suffer ourselves to be guided by the idea that the plagues have uniformly a territorial correspondence with the vials, we are authorized to give as

wide a sense to the divisions as we please; because under the third vial *all the rivers and fountains of the Roman earth* became blood. As the plague, however, demands a diminution, and not an increase, of the city, it should rather seem that it cannot now, after so long a confinement to one division, be extended over the three divisions of the Empire. These divisions, if they be not indeed mere schisms in that Church which has so long gloried in its *catholic and undivided* character, should seem to be but provinces, to which, under the plague, the Western corrupted city, the city *so great, now shrunk*. The *many waters* are now diverted from their ancient channel: the city is now fed by only *three* of the rivers and fountains of waters, instead of all. The woman's crown was formerly decked with twelve stars: it now can boast but three. This great city must surely point out that same city the great, the European Church, the Sodom and the Egypt in which the witnesses were slain, their symbolical Lord tormented, and one street of which, but one only, the street of England, fell in the earthquake of the 16th century. This city thus exactly corresponds with the two-horned ecclesiastical beast, who is deserted by the spiritual kingdoms of the horns, now subdued by the Lamb of xvii. 14.

19. "And the cities of the nations fell."

In consistency of translation, these nations must, like those of xi. 2, be the *Gentiles*. The churches of the Gentiles fell.

Who now are these Gentiles? They cannot

be precisely the same as they who trode under foot the great and once holy city; because if they dwell in this one city, where are their *cities*? This objection is scarcely obviated by the idea that upon the late and contemporaneous tripartite division, the city was divided into three cities. The Gentiles, however, are in the Eastern division of the Empire, as well as in the Western; and thus, perhaps, the cities belonging of right to the Gentiles may not intend so entirely the corrupt Christian churches, as to exclude those religious establishments, which are truly and properly Gentile, the Mahometan or Pagan. These corrupt establishments, of whatever name, are not to fall *before* the division, diminution, or tripartite situation of the great city, nor *after* the peculiar cup of wrath is drank by the mystic Babylon. Widely as we may thus interpret the cities of the nations, we shall not depart from the idea in the corresponding vial, when *the men of the whole Empire* were scorched the great scorching. Reformation we may still trace under the plagues. The last plague expressed it, either under the diminution of the corrupt church into three countries, or in the threefold schism. The plague before us, is the fall of the enemy's cities, which must be a falling off from corruption, a reformation, similar to the purification of the English Church by the earthquake of xi.

19. "And Babylon, the Great, came in remembrance before the God, to give unto her the  
"cup of the wine of the poison of his wrath."

This great church, whose eventful history will be traced in the three next chapters, is the proper Roman Church; the Adulteress, the Great beyond other adulteresses, the city, the Great beyond other cities, the Sun which clothed the Western woman, the principal part of the great city, lately mentioned, but having, moreover, the symbol of Imperial Babylon, peculiar to itself. Upon this interpretation only can we account for the distinction between this city, and the city of the third plague. Upon this city is now about to be poured the wrath, which she has treasured up for herself. This great sun, which clothed the Western woman, is now darkened, or rather passes away; this great branch or stem of the vine of the earth, is now trampled with all its clusters; this Adulteress is divorced and judged; for her sins have followed her, and God has remembered her iniquities. She, that made all nations drink the poison of her fornication, now drinks deeply, in her turn, of the poisonous cup prepared for her by the God. On the supposition that the secular and ecclesiastical powers have been identified in this Babylon, there will appear the adequate correspondence to that vial, when the Latin and *Secular* beast had his *ecclesiastical kingdom*, or his church, darkened and full of pain. The next plague will still be found to correspond to its angel, and his vial. As the nation, symbolized by the water of the great Euphrates, was the subject of utter exhaustion, under the sixth vial, so the islands and mountains now flee away. These are secular symbols, but

in this case their destruction is as strongly connected with ecclesiastical relations, as was the exhaustion of Euphrates with the fate of the kings or churches, from the risings of the sun. We may hence, moreover, suspect that this plague will more particularly affect the countries of the East.

20. "And every island fled, and mountains  
"were not found."

The islands and mountains which suffered a removal out of their places at the commencement in the sixth chapter of the long day of wrath, now entirely flee away, and their place knows them no more. All the powers of the Empire, secular and ecclesiastical, undergo a thorough revolution. 'Idolatry,' it has been said, 'received its death-wound at the Reformation, of which it may languish for a time, but will never entirely recover: though its last struggles, like those of a dying monster, may be terrible and dangerous.' It may even here be observed, that the mountains and cities cannot be of the same import. This sixth plague destroys the islands and the mountains, whereas all the cities had already fallen. It will in fact appear in the sequel, that as the cities are always ecclesiastical, the mountains are always secular powers. On the same principle that two symbols of the same thing cannot occur in one prophetic painting, it is very observable that the sun, moon, and stars, find no place in the present description. The *cities* precluded their introduction.



21. "And a hail, great as a talent, falls out of the  
 "heaven upon the men; and the men blas-  
 "phemed the God out of the plague of the  
 "hail, because great is the plague\* of it  
 "exceedingly."

Here, alas! there seems no Reformation; yet we may trust that *the men*, the proper idolaters, are ere this become few. But the tense is here suddenly changed. The hail *descends*; and the plague *is* great. I cannot conceive any other purport than, that this is a ~~more~~ durable plague. It fell, and it falls. These aerial torrents of ice, these 'cata-racts of heaven, set open,' rush ceaseless down. It was a plague, and it is; and the corrupt men blaspheme out *of the midst of it*. It may, perhaps, be considered as falling from the heaven, into which the pure church has ascended, though more probably only from the *air*. Something mysterious may lie under the enormous weight of the hail, and will probably appear in some succeeding commentator. I doubt not, indeed, that there is a *general* deficiency in the interpretation of the plagues, which has been given. There may be nothing advanced beside the truth; but most assuredly there is not the whole truth. There is here an open field for investigation and discovery.

As the seventh vial, however, was *in the air*, the moral atmosphere of the *whole Empire*; so is the seventh-mentioned plague of the hail. The

\* Many copies read more emphatically, ἡ πλῆθος αὐτῆς.

very grievous hail generated *in the air*, smote the *whole* of the land of the mystic Egypt. This is the last, the heaviest plague. The mystic Amorites are discomfited and smitten before the servants of the Lord, under the six first plagues, and the seventh completes their destruction. ‘The Lord cast down great stones from heaven upon them, and they died. They were more which died with hail-stones, than they whom the children of Israel slew with the sword.’ (Josh. x. 11.)

The hail we find as a simile, in Is. xxviii. 2; and in xxx. 30, as an instrument of destruction. ‘A mighty and strong one shall cast down the enemy as a tempest of hail and a destroying storm.’ The Lord shall cause his glorious voice to be heard: and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest and hail-stones. For through the voice of the Lord shall the Assyrian be beaten down.’ Hail, as it is well known, in the interpretation of dreams, denoted great trouble and affliction: falling hail, a sudden hostile incursion; and a hail destructive of the fruits of the earth, denoted great slaughter in the affected parts.

That this hail is in itself a plague, independent of the rest of the vial, is obvious. This alone might have been a demonstration that the last vial contained *many* plagues. The *exact* import of the symbolical hail I dare not more fully determine; but it has been plainly shewn to be a plague of some duration. The smoke of Babylon was to ascend continually; the beast and false prophet

were to be tormented for ever ; and the smoke of the worshippers of the beast and his likeness was to ascend for ever and ever. This durable plague must consequently, in part coincide, and must denote the continual depression of all the surviving principles of corruption and infidelity. While offences will come, as they will while human nature is weak and fallible and this life probationary, corruption and practical atheism must exist in individuals, though the society be an Israel without guile. The continual tormenting of unbelievers is casually introduced even in the description of the New Jerusalem ; but here, it, of course, finds its more appropriate place. The Roman Empire, however, which has so long abused and corrupted the faith, may fail to retain that constitutional superiority in liberty, religion and manners, which has so long exalted the European character over the other nations of the world. The beast is not killed ; the idolatrous principles not utterly suppressed ; though the pure faith nationally rules, while Corruption is abased to its proper level. The pure church rules with a rod of iron, the iron denoting, however, simply the strength, and not the abuse of the sceptre. As we find the *four* living-ones giving glory to God at the last, the Roman Patriarchate is certainly again, nationally and ostensibly, to write upon the very bells of her horses, ‘ Holiness to the Lord.’

It was briefly shewn that the seven angels with the seven plagues appeared together upon the stage. The clusters of the vine of the

earth are trodden ; and the blood flows out at once in seven streams on all sides of the wine-press. The enemies of the Faith are collected ; they are ruined by one decisive blow, " It is done ;" and the plagues hurry on, rushing one upon the other, as is beautifully expressed by the constant use of the copulative '*and*.' *And* there were thunders ; *and* there was an earthquake ; *and* the city was divided ; *and* the cities fell ; *and* Babylon was remembered ; *and* the islands fled ; *and* the hail began to fall.

These seven several occurrences, we must, however, limit to a single year ; or break the unity of the 1260 days. The woman who brought forth the son manlike, was to be preserved for 1260 days, and not another hour. Her fall, however, occurs in the third and the fifth plagues ; when she first suffers her share in the calamitous diminution and division of the city, and is afterwards remembered for vengeance more complete. Consequently this year of the third, and certainly this year of the fifth plague, is the last year of the 1260 days. Again, the unexampled concussion of the second plague and the passing away of the mountains in the sixth can be no other than the downfall of the Empire of corruption. In these plagues the beast obviously ceases to continue, or to prosper, to make war or blasphemies. He had, however, his power to do his will for 1260 days, and the second and sixth plagues, therefore, are in the year that ends these days, as were proved the third and fifth plagues. Again, the witnesses were to prophesy in sack-

cloth, in the beast's presence, not a moment longer than to the end of these 1260 days; but when all these things take place, the days of sackcloth are plainly on the point of conclusion. It was proved, indeed, that the witnesses who were eventually to devour, by the fire of the mouth, all who willed to hurt them, were themselves to be destroyers of the beast, and of all their enemies. This destruction, however, on its several objects, runs through *all the plagues*, and consequently each of the plagues must conclude the 1260 days; or, in other words, the plagues are contemporaneous. The last day of the term seems ushered in by the angel of the seventh vial, and the voice, 'It is done.' That one day or year seems inclusive of all the plagues.

It is, however, considered as a little extraordinary, that in none of these vials and plagues the dragon is implicated, and that neither the beast nor the false prophet appear, by name, in the plagues? It may be replied, that the Prophet could not regularly proceed upon the fall of the *personated* enemies; because he had not yet described the opposer, the Faithful and True, whose appearance is delineated in the nineteenth chapter. Natural causes could, however, work the destruction of some of the representations of the enemy. The earthquake might convulse the earth, and the city might be shattered, and the cities might fall, and Babylon might become a heap of ruins, and the islands and mountains might vanish, and a grievous hail smite the whole

earth. The destruction could thus only be represented until the pure opponents of the symbolic *persons* had been brought forward upon the stage.

But this interesting subject must, for the present, be left. In the succeeding two chapters and a half is, exclusively, contained a minute relation of the fall of Babylon, completed by the xviii. 24, which must synchronize with xvi. 19, and of course with all the plagues, and also with xix. 19. The nineteenth chapter contains in its latter part a more enlarged relation of the same events. The Revelation, after exhibiting in this chapter the beast, and the false prophet or kings of the earth, gathered together, enlarges upon the consummation of the seventh vial, and seven plagues; and shews the powers who are on the Lord's side. We are led through the whole judgment of *Babylon*, and finally is the Word of God exhibited with his many crowns, judging *the beast*.

Though the clouds then should thicken over our heads, instead of dispersing; though as a nation we may seem in the most imminent peril, and as a church assailed on every side, treachery within and the sword without; yet, let us not dare to distrust our security. All things shall, most certainly, work together for our good; because, as a people, we have served our God, and abided. This is the burthen of our song; '*England is safe*'; the delay is short; *England shall be triumphant!*'

## CHAP. XVII.

VERSE 1—5, A DESCRIPTION OF THE ROMISH ADULTEROUS DOMINATION, CONNECTED WITH THE SUPPORTING SECULAR ROMAN BEAST; 6—11, SOME FURTHER CIRCUMSTANTIAL PARTICULARS AND EXPLANATIONS RESPECTING EACH SYMBOL; AND, 11—18, SOME REMARKABLE PARTICULARS OF A TRANSFER OF THE SPIRITUAL AUTHORITY TO THE TEMPORAL POWER.

“ Evil, be thou my good ! By thee at least  
Divided empire with Heav’n’s king I hold ;  
By thee and more than half perhaps will reign.”

*Milton, Par. Lost, Book i. 73.*

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THIS chapter is an enlargement of a part of the xiii<sup>th</sup>. In that chapter is a piece of symbolical painting ; and objects are now selected for further elucidation. A magnifying glass is now, as it were, held up to our eyes. We plainly discern that the beast is the very seven-headed and ten-horned beast with whose character and history we are in part already acquainted. The great adulteress who is now set before us is plainly an ecclesiastical power ; and having many common properties with the ecclesiastical two-horned beast, seems from the tenor of the whole account, from her corrupt character, from her co-existence with the first beast, and her influence over or before him, to be comprehended in that ecclesiastical beast, with whom nevertheless she cannot be absolutely identified. As there are some distinct pe-

cularities belonging to each, and foreign to the other, it is clear that they have not precisely the same antitype. The beast, beside other distinctions which will appear in the sequel, had two horns; while this woman is evidently *single*. No part can by any means be so construed, as to bring out a two-fold Power. The adulteress, moreover (if the text be correct), has her throne upon seven mountains. Riding on the beast, she has, perhaps, at first a tyrannical influence over the ten horns, but certainly at last is bitterly persecuted by them; and she is called the great city which reigneth over the kings of the earth. These particulars are again exclusively belonging to the woman, and not to the two-horned beast. This alone is sufficient to prove that although they be alike, yet are they not precisely the same. It may be suspected, therefore, even before investigation, that she may be in one of the horns of the ecclesiastical beast. She will accordingly be found to be the strength of that horn which had the more direct association with '*the Beast*,' and with his ten horns; and which had the seven-hilled city of Rome for the metropolis of spiritual domination. In fine, she is the Sun clothing the great Western church of chap. xiii: she is the corrupt and idolatrous Church of Rome.

In strict accordance with these interpretations, the Beast's Likeness is neither introduced nor hinted at, either in the eleventh, the twelfth, or the present chapter. The Eastern Empire has no relation to our Western subjects. If, however, as some have endeavoured to interpret, the Beast's



**Likeness** could be supposed to be the idolatrous *image-worship* of the Beast, is it not so extremely extraordinary, as to be absolutely unaccountable, that the Image which had before made so conspicuous an appearance, should not, even in the most remote manner, be introduced in this other description of the Beast's enormities? It may be likewise observed, that there is no specification at present of the similitude to a leopard, bear, or lion. These had all reference to the Empire existing in the *East*, as well as the *West*; while this Church of Rome, as she must be, bestrides only the Empire of the *West*, only commits adultery with the kings of the *West*. The conclusion thus simply educed, will receive confirmation from every line of the Prophecy. The xiii<sup>th</sup> chapter, *as far as it respects the Western Empire*, shews generally the corrupt ecclesiastical power, upholding and exalting the Beast, and causing him to be worshipped. The xvi<sup>th</sup> shews a predominant and *particular* corrupt Power, for a time riding on the Western Beast and lording over it, as in part perhaps hinted in the xiii<sup>th</sup> chapter, when the second beast was shewn exercising the power of the first beast before him.

1. " And there came one of the seven angels,  
 " which had the seven vials, and talked with me,  
 " saying unto me, Come hither, I will shew thee  
 " the judgement of the Adulteress the great, the
2. " sinner upon the waters, the many. With  
 " whom, have committed adultery the kings of  
 " the earth, and have been drunk of the wine

“ of her adultery the inhabitants of the earth.”

One of the seven angels which had the seven vials, converses with St. John, and promises to shew him the judgment of the great Adulteress. He therefore carries him into a place where he shews him the Adulteress, her Supporter, and the connected circumstances, prosperous and adverse. While the angel stands by St. John in the place to which he had brought him, three separate Powers, according to the description in the xviiiith chapter, represent by their voices their separate influences on the fall of Babylon. This Babylon is the Church of Rome. The first angel assures us, that Babylon fell, fell. What is this fall? It is not her literal destruction; because we find from the succeeding angel that she continues in existence; she is threatened by a third at a period apparently remote; and the City Babylon is burning undestroyed even in the nineteenth chapter. It is the *woman* Babylon who fell: it is the fall of the Mother of harlots *from her throne upon the beast*, her fall from her reign over the kings of the earth. This fall is dated at the appearance of this Calvinistic angel, from this time she virtually lost her sway over the beast and the kings. The second angel accordingly begins by summoning *his people* to come out of her: and continues his speech to some considerable length, beholding as it were the kings deserting her, and the beast with his horns goring this very woman, ~~when she~~ lately so proudly bore. The third

(verse 21st) intimates accordingly at a subsequent time, that Babylon is still in existence: the extending conflagration has not yet consumed the city, the great; for he shews by an emblematical action in one hour the manner of her final fall. Still is she not utterly hurled down, though her judgment in the blow of this angel is most tremendous.

There is afterwards a rejoicing in heaven, and responsive voices, and an additional intimation that the City is not yet consumed, for the smoke ascendeth continually; and this third verse of the succeeding chapter (which chronologically follows the correspondent councils of xvi. 5—7), shews that the city continues to burn until the full preparations for the remarriage of the eighth verse. When all these are shewn, the angel having brought him, as it seems, to the New Espousals, to that final judgment on the adulterous woman, seems to have finished his subject; and leaves him.

Which then of the seven angels is this? The angel of the seventh vial, which is introductory to the seven judgments, is the angel under whom the vine is trodden, included in which symbol is the ruin of the corrupt church consummated. This era is the termination of the 1260 days; and the Great Western Church, symbolically clothed with the Sun of Rome, is to remain in the wilderness until the same time. Babylon, however, is another type for this Sun; and it by no means follows that the Western woman should remain clothed with this Sun during the whole of her

flight. The beast had lost some of its horns, and five of the kings had fallen before St. John saw the seven-headed beast. Some of the stars, we know, fell from her twelve-starred crown, and she might, therefore, lose also the raiment of the Sun, which she had put upon her, or the lustre of that raiment might be much diminished. It seems, however, to be plain from xvi. 19, that Babylon was not to be finally destroyed until the *seventh vial*; and consequently this is the seventh angel.

The judgment of the great adulteress is, indeed, the title of this and the succeeding chapters, as far as xix. 10; but that no possible mistake may occur in the application, it is preceded throughout this chapter by her history and that of her supporter. She is first shewn in her prosperity, riding most gorgeously attired on her vassal beast in the realms which she had made a spiritual wilderness, drunken with holy blood or the affliction and suppression of the truth, and domineering over the faith of all nations. In the whole course of this chapter the angel, though he prophesies, does not directly shew any judgment; and the next chapter, with the beginning of the xixth, contains the progressive extension of the conflagration until the *final precipitate* destruction. This angel is, therefore, the angel of the seventh vial, under which we elsewhere learn that the whole corrupt church, and especially this particularized part, must fall for ever.

I should not, however, pass over in silence an idea, that it is not the judgment which is shewn,

but the crime \* (scelus) of the Adulteress, by an Hebraism, the guilty adulteress. This version seems not a little strained and unnatural, but it receives all the little defence of which it is capable in Mede, Book V.

The angel, upon his invitation to St. John to accompany him, carried him away in the spirit into the wilderness. This wilderness is of course the same as that which is exhibited in the xiith chapter, in which was the woman who brought forth the wonderful child. Thither the reader is referred for both type and antitype. That woman was the Western Church, clothed with the Sun of Rome. This is the very spiritual power typified by that Sun. The Western Church was never reprobated in terms so strong, but was shewn in her best light and best time, as the mother of the Man. This Church of Rome is first shewn in her worst days, at a time prior, as will appear, to the 9th century, inebriated with prosperity, and committing adultery with all the kings of the earth or, as will be found, the other churches of the Roman Empire. That the † word is as properly expressive of adultery as of fornication, is well known. There may be found instances in Matt. v. 32, xix. 9, and many similar passages. As, therefore, such a translation is justifiable, it is requisite; because this woman is shewn as symbolically adulterous. ‘Adultery denotes,’ says Parkhurst, ‘the communication of Christians in idolatrous worship, which was

\* *κρημα*. † *πορνεια*.

‘ a violation of the marriage, between Christ and  
‘ his church.’

3. “ So he carried me away into a wilderness,  
“ in spirit; and I saw a woman, seated upon  
“ a scarlet beast, full of names of blasphemy,
4. “ having heads seven, and horns ten. And  
“ the woman was arrayed in purple and scarlet  
“ colour, and decked with gold, and precious  
“ stone, and pearls, having a golden cup in her  
“ hand, full of abominations and filthiness of
5. “ her fornication: And upon her forehead a  
“ name written, MYSTERY, BABYLON THE  
“ GREAT, THE MOTHER OF THE HARLOTS\*  
“ AND THE ABOMINATIONS OF THE EARTH.”

This wilderness has received a prior discussion; but here might be suggested the possibility of a correct translation to ‘ *the wilderness in spirit,*’ the wilderness as to knowledge and virtue. This sense seems accordant with Is. xxix. 24, and other passages; though it may not so naturally agree with the converse in Rev. xxi. 10.

Rome herself is exhibited in ancient coins, as a woman sitting upon a Lion. The beast upon which this woman sits, is that wild beast whose character has been already so fully sifted, but who now exhibits features yet new. As the sitting of the woman on the beast signifies that the beast supports her, the fulfilment may be given in the following quotation. The beast supports

\* According to some copies, THE HARLOTRY.

her, for the coronation oath of Charlemagne was couched, according to Baronius, in the following terms, "In nomine Christi spondeo atque polliceor, ego Carolus Imperator, coram Deo et beato Petro Apostolo, me protectorem ac defensorem fore hujus sanctæ *Romanæ ecclesiæ* in omnibus utilitatibus quatenus divino fultus fuero adjutorio, prout sciero poteroque."

The angel invited St. John to the sight of the great Adulteress who sat *upon many waters*, and shews him the great Adulteress sitting on *the beast*. The antitype of the beast is consequently the same as the antitype of the waters; or at least the antitype of the waters must include the antitype of the beast. The waters indeed will hereafter be found to be *interpreted*, as peoples, and multitudes, nations and tongues, and the ten horns, and the beast. The antitype of the beast is the most prominent part of the antitype of the waters; and the woman therefore is first seen upon the beast. Her influence, however, extends far beyond the proper Roman or Latin beast; and we are therefore told that she sits upon *the many waters*. So many words in the plural number as are contained in the interpretation of the many waters (verse 15th), admirably denote her extensive sway. It is peculiar to a spiritual jurisdiction, that it is not limited to a district, but may extend over all kingdoms and countries professing the same religion. Rome has long gloried in the fatal title of Catholic, or universal; but the tide has already turned against her; and the very hands which raised her up, are now pulling her

down. Among many others, there is a very strong instance of the waters, symbolical of people, in Is. xvii. 12 and 13.

The only additional mark which is given in this verse is his scarlet colour ; in which particular he agrees with the woman his rider, who is 'arrayed in purple and scarlet.' The *scarlet* and purple colours imply magnificence. Mordecai went out from the presence of the king in royal apparel of blue and white, and with a garment of fine linen and purple. Daniel, made the third ruler in the kingdom, was clothed with scarlet ; and in the Maccabees we find many instances of the royalty in the scarlet and purple. 'Quis nescit,' says Mede, '*Purpuram quoque apud Romanos, Imperatorum et Regum insigne fuisse?*' If, therefore, such royalty be allowed to be the most obvious sense, it has been fulfilled in the Church and Empire of Rome. Perhaps, however, when we consider what was alleged in the xith chapter respecting the symbolical white linen, which is worn by most of the pure personages, and remark that for outward magnificence and pomp the Roman Empire has not been more conspicuous than other Empires of the world, but perhaps quite the contrary, it might seem that the scarlet implies something further, perhaps a *guilty* magnificence. It is not certain, however, that any such opposition is intended ; nor do I suspect that the term alludes to the blood of the saints with which the woman was inebriated in the sixth verse, which was not improbably contained in the golden cup of the fourth verse, and with which



the inhabitants of the earth had been made drunk. The eating or drinking any thing has been defined as the acquisition of it in a full, vigorous, and extraordinary manner. The blood of the saints and the blood of the martyrs of Jesus is significant of the suppression of the pure faith, and thus may well be termed the abomination and filthiness of her fornication. This blood might possibly be supposed to be sprinkled over her garments, and over her supporter, the scarlet-coloured beast; but as the first supposition may be considered as too vague, the latter may be considered as too refined. I am rather inclined to conceive, that this attire of the woman is, chiefly if not solely, indicative of an *ecclesiastical*, perhaps of some *particular ecclesiastical power*.

In the Jewish rites, which were of course uppermost in St. John's mind, the priest's vestments were made of gold and blue, and of purple and scarlet and fine linen, and two onyx stones upon the ephod, and the breast-plate of gold and blue, and purple and scarlet, with twelve different manner of precious stones, and chains and ornaments, and rings of gold, and more especially a plate of pure gold to be upon the priest's forehead with this engraving, 'HOLINESS TO THE LORD.' Who does not perceive the striking similitude in this woman's symbolical attire, in the woman who was arrayed in purple and scarlet colour, and gilded with gold, and precious stones and pearls, and especially bore upon *her forehead* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND ABOMINATIONS OF THE EARTH.

There is yet, however, a striking link which connects this description of a gorgeous ecclesiastical system between Judaism and idolatry, with the idea of a *Christian* church. She has not the Jewish sacrifices, nor the meat-offering, nor the burnt-offering before her; but she has in her hand the great badge of a Christian power, *a golden cup*, in the Pharisaical spirit, beautiful without, and within full of excess. It would, perhaps, be an over-refinement to understand this literally of the cup which the represented Romish clergy have appropriated to themselves; but in how striking a manner is the idea of a Christian church blended with the rites of Judaism and Idolatry; and how beautiful is the expression of the affecting contrast between her magnificence and worthlessness; ‘the golden cup in her hand—full of abomination and filthiness of her adultery!’ The gold is in the New Jerusalem in a sense of praise; and the gold tried in the fire is the perfection of virtue. This woman, therefore, as far as she is decked with gold, and with her golden cup, expresses an ostensible purity.

The whole external worship of pure primitive Christianity was modest and decent. The temporary splendour of the Jewish, or pre-Christian church, was done away; nor was it to be expected that it could ever be artificially planted and nourished in a soil and climate so foreign to its nature as the unassuming religion of Jesus. Yet, in the time appointed, according to the prediction, sat the pseudo-Christian Church, with all the gorgeous parade of the pre-Christian, the cup of

the post-christian, and the abominations of the Pagan. The finest contrasts are brought out by such an interpretation. In exact opposition to the attire of the harlot, the future wife of the Lamb is represented in chap. xix. as simply arrayed in fine linen, clean and white; and, in opposition to the scarlet beast, the armies of the symbolical Word are upon *white* horses, and clothed in the *white* linen, which has already been so amply considered, and which, according to the angelic interpreter, expresses 'the righteousness of the saints,' or their righteous acts.

The Greek MYSTERY denotes a spiritual truth, couched under a visible sign. Thus is 'the *mystery* of the seven stars,' 'the *mystery* under Babylon the Great,' 'I will tell thee the *mystery* of the woman.' The mystery here represented is the spiritual character of the woman. Babylon, the nurse of the ancient breed of corruptions was no longer in existence; yet this woman, by her attire, pseudo-christian, is termed *Babylon the Great*, the mother of the idolatries and abominations of the converted Roman Empire. Such was the name borne by a Christian church instead of *Holiness to the Lord!* It may be considered as an extraordinary circumstance, although nothing more, that '*Mystery*' was formerly written in gold upon the front of the pope's mitre. Scaliger affirms it, upon the authority of the Duke de Montmorency; Francis le Moyne and Brocarus confirm it, appealing to ocular inspection; and when King James objected to this, Lessius could not deny it. If the thing be true, it is a wonderful

coincidence of the event with the letter of the prophecy; but it hath been much controverted. It is much more certain, that the ancient mitres were usually adorned with *some* inscriptions.

But it should be strongly observed, that the *mystery* was in the tenth chapter shewn to be almost synonymous with *religion*. The very word *mystery* thus borne may denote a corrupt *religion*. When in completion the prophet saw the woman, who seemed to be Christian, the wife of the Lamb, drunken with the blood of the saints and the blood of the martyrs of Jesus, well indeed might he wonder with great admiration. It yet does not appear that this wonder was the effect of mere surprise in the mind of St. John. The angel would not in this case have answered, ‘Wherefore dost thou wonder?’ He must have been bewildered by the observation of the manifest contradictions which perplexed her character and proceedings, and thus utterly unable to develop the purport of the mystery. Has Papal Rome, said a late author, forgotten who it was that the Prophet saw drunk with the blood of the saints and the blood of the martyrs of Jesus? No, but she wonders by what figure of speech, heretics are called saints, and rebels to the Pope martyrs of Jesus. St. John’s wonder was exactly opposite, that the wife of the Lamb should have persecuted the saints, and insatiably thirsted for their blood! Therefore it is that as the chapter continues:

7. “The angel said unto me, Wherefore dost  
“thou wonder? I to thee will tell the mystery

“ of the woman, and of him bearing her, of  
 “ him having the seven heads and the ten  
 “ horns.”

In this elucidation, as far as it regards the seven-headed ten-horned beast, we shall find some new peculiarities, and, among them, the most striking, that the beast *had been, and was not, and yet was.*

8. “ The beast that thou sawest was, and is  
 “ not; and is about to ascend out of the abyss,  
 “ and into perdition to withdraw; and there  
 “ shall wonder the dwellers upon the earth, of  
 “ whom the names were not written in the  
 “ book of life from the \* world’s foundation,  
 “ beholding the beast which what he was, even  
 “ is not, and yet even is.”

It will be perceived that I have attempted a more literal translation, which clears away with easy plainness all the confusion and difficulties of times and tenses, which have hitherto attended this verse and its interpretations. The latter part is an interpretation of the former. The Angel and St. John are supposed to be prophetically viewing this part of the great drama. The Angel brings St. John to a view of the Beast: ‘ he was and is not, and yet, as thou seest, he is.’ He then partly explains the contradiction, by finally

\* ἀπο καταβολης κοσμου, properly without the article which appears in the English translation.

terming him the Beast, 'which what he was, is not, and yet is.' This Beast, to the joyful admiration of the greater part of the world, shall ascend out of the abyss, but shall afterwards go into perdition.

How the Roman Empire, considered as the Beast, after his resurrection from the abyss or the sea, is, and yet is not what he was before, as otherwise expressed, his death or wound by a sword, must therefore be the easy subject of our brief consideration. This description indeed may perhaps be considered as nearly coincident with chap. xiii, where the Beast *has* the wound *of death*, and yet lives. The Beast, who *was* in his Pagan idolatrous state, *has* his wound *of death*, from his legal assumption of the Christian *name*, and yet he lives in the Pagan *character*. He was the Beast when he was Pagan; he is not, for he distinctly bears the contradictory name of Christian; and yet he is, for his corrupt Christianity is little more than Pagan and heathenish idolatry. There is, however, yet another point in which the Beast is, and is not, what he was; and this, if undesigned by the Prophet, should yet be mentioned. The Beast is actually only *half the Beast*, as being only dominant in the Western division of the Empire; yet nevertheless he alone *is* the Beast, from causes that have been largely considered. Mr. Mede indeed, upon another subject, calls the Western sovereignty of the Roman Empire a 'Cæsar declined to a demi-Cæsar.'

This wondering of the whole earth, with the exception for those (the 144,000) 'whose names

‘are written in the book of life’ is so very nearly the same, both in the general and the exception, with the worship of xiii. 8, that we cannot hesitate to pronounce them altogether the same. The wondering implies, therefore, *worship*. The third verse of chap. xiii. is, however, still more precisely the same, as it includes the word *wonder*, and the same coupled mystery of the existence and non-existence, couched under another figure. ‘And I saw one of his heads as slain to death; and nevertheless the wound of his death healed, and all the earth *wondered* after the beast.’

Although no other interpretation has hitherto been thought necessary, there is one slight, though possible objection, which should be obviated. The *wonder* of the earth we here construe to be *worship*; but if it be reasonable to construe the same word in the same manner in the two preceding verses, we make St. John guilty of the most inconceivable mistake, if not idolatry. We shall make him *worship* the woman with great *worship*. The simple fact is, that it is *not* reasonable so to construe the first wonder; for while the angel was familiarly conversing with St. John upon the emotions of his mind, the language was of course literal: when the beast and the woman were introduced, then was also brought forward the other language of symbols.

We are now arrived at the ninth verse, but I shall not attempt, or pretend to interpret upon the common translation. It must be considered as generally and radically erroneous, abundant in glaring violations both of sense and grammar.

The division into verses has no authority whatever, such being only the invention of the sixteenth century. The division into paragraphs is more important, as existing in the manuscripts; but the division into sentences, and their members, may be considered as of no authority at all. The accurate investigation of the text at the present day is, perhaps, a better qualification for such division than has yet been known. I deem it necessary to call this to remembrance, because, as will appear, the sense and symbols have here been most glaringly violated by the division into verses, sentences, and members.

I would first express some suspicion of the authenticity of that member of the ninth verse, which relates to the 'seven mountains where the woman sitteth upon them,' viz. 'the seven heads.' Now the *adulteress* has never been concerned with any but the two last heads; and an apparent incongruity may be detected, therefore, at the first glance. It may be observed, moreover, that by expunging this parenthetical allusion to the mountains, the text and sense seem delivered of a burthen; all flows more smoothly; and this part is more agreeable to the sententious style and formation of the kindred interpretations. Nothing is more probable, than that *such* a corruption should have taken place from the marginal annotation of some very early transcriber. The allusion to the tyrannous seven-hilled city was too tempting to be forborne, and the progress of events might have given the insertion establishment and verisimilitude. A type, with two antitypes, is, moreover,



absolutely unparalleled; nor can we, therefore, allow, without pain and suspicion, the strange double purport both of mountains and kings, to the seven heads. The symbolical signification of *a head* is firm and established. Conjoined with the idea of horns, the heads give us literal kings, or forms of government; and in the propriety of the symbols, we may not ever be induced to allow any other signification than the *one established*. Much less can we tolerate the startling interpretation of a *mountain* in a head! Upon the whole, though Mede calls the *hills* with the sovereignties, the pair of fetters to tie both beast and adulteress to Western Rome, yet can I not force myself to a conviction that the mountains formed any part of the original text. If they did, yet am I convinced that they had no relation to the heads, but must have been parenthetically introduced by the Prophet, exactly in the manner I am inclined to *suspect* them to have been introduced, in consequence of the annotation of one transcriber, and the zeal or error of another. Aware, however, that there are not sufficient grounds for an authoritative rejection, I shall give the words the best translation they will bear, and bring them under the usual explanatory consideration.

A translation generally amended is now to be subjoined; and the necessary vindication will follow.

9. “ Here be the mind, the (*mind*) having wisdom. The seven heads (Mountains are there

“ seven, whereas the woman sitteth upon  
 10. “ them) even kings seven are. The five (*mas-*  
 “ *culine, kings*) have fallen ; the one is ; the  
 “ other is not yet come ; and when he is come,  
 11. “ he little must remain, and the beast, which  
 “ was and is not. And the same (*masculine,*  
 “ *king*) eighth is ; and of the seven is he, and  
 12. “ into perdition departeth he, and the ten horns  
 “ which thou sawest.

“ Ten kings are there, who a kingdom have  
 “ not yet received, but authority as kings at  
 13. “ one time receive. With the beast these one  
 “ purpose have, and their power and autho-  
 14. “ rity to the beast they shall give. These  
 “ with the Lamb shall war ; and the Lamb  
 “ shall overcome them ; because a Lord  
 “ of Lords is he, and a King of Kings ; and  
 “ they with him called, and chosen, and  
 “ faithful.”

As St. John at this point having delivered what the angel *said* to him, makes a full stop ; and presently re-commences with what *he saith* ; let us abide by his division ; and here in this prior part of the riddle let the mind which hath wisdom employ its powers. In the first place let us attend to the real meaning of the text.

Now the angel promises to declare the mystery both of the *woman*, and of the supporting *beast*. He then immediately commences the history of the *beast* in the eighth verse, and without the slightest notice of the *woman* (excepting the more than questionable passage on the seven mountains,

which is here rendered still more questionable), proceeds with the beast throughout to the conclusion of the fifteenth verse. Having there paused, for the sake of distinction, he continues by a history of the *woman* and the waters on which she sat; in which history *the beast*, as we might have expected, only occurs by way of *interpretation* or elucidation.

Nothing therefore can be more clear, than that the passage immediately before us is an elucidation of the description of *the beast*; a partial explanation of *that seven-headed, ten-horned, ten-crowned, blasphemous* monster, all whose attributes are comprised in the first verse of the xiii<sup>th</sup> chapter. In the explanatory passage before us, we have therefore an indubitable right to expect distinct notices of the seven heads, ten horns, and ten crowns. The translation, to be correct, must include *all these particulars*; and we have reason, moreover, to presume that in the text we shall not find the introduction of any one *extraneous* subject. Accordingly we do *not* find any one superfluity, if we reject the parenthetical woman upon her mountains; and on the amended translation we do find the heads, the horns, the crowns, and the blasphemies. The reason for which he *precedes* the woman in the narrative explanation will subsequently appear.

It must be carefully remarked as we proceed, that we are in the use both of literal and symbolical language. Thus the *more literal* kings, who are *interpreted from the heads*, are utterly different from those *symbolical* kings who are connected

with the beast. Unless very particular attention be paid to this circumstance, we may be involved in inextricable confusion.

The *crowns* have long been determined to be invariably *ecclesiastical*. The *symbolical king* is likewise ecclesiastical, as will fully appear; and thus the necessary relation is preserved inviolate between the crown and the king. Now, according to the common translation, the symbolical horns are likewise symbolical kings; for those kings who, as fellow-monarchs in the symbol, 'receive power with the beast,' and have one purpose, and give somewhat to the beast, must be symbolical. Now as the symbolical horns are temporal, and the symbolical kings spiritual, this coincidence is impossible, and consequently the translation must be erroneous. If, on the other hand, we say that it is intended to explain the horns, not as kings in the symbol but in the interpretation, this supposition is fraught with infinite confusion between the heads and horns. For if the heads be kings and the horns kings, where is the distinction? The *ten horns* are ten kings interpreted; and these kings again, clothed in other symbolic attire, are *ten heads*. Thus *the ten horns* are *ten heads*!! But no part of this argument is necessary to prove the kings ecclesiastical. That conclusion will result from other considerations; and here therefore we may on every principle assume that *the kings* must be disjoined from *the horns*, become members of another sentence, and be indeed the requisite elucidation of the symbolical *crowns*: which were *worn* by the *ten horns*. Thus are the

ten horns sent into perdition with the eighth king *literal*, which, in accordance with the requisite distinction between the first and last state, *could not* have been termed *the seventh head*; and thus do the ten kings or crowns *symbolical* receive the notice which the importance of the symbol peremptorily demanded.

The next alteration which demands establishment is of high importance. The common translation affirms that the seventh king should remain only a short *space* or time, a translation, on the natural interpretation which I offer, most decidedly negatived by the event. The seventh king has already in point of duration far exceeded the aggregate times of his predecessors. As the argument from the interpretation may not, however, be universally admitted, let us recur to the text.

On such a subject it must be inadmissible in a translation to add a single syllable. Many embarrassing additions have already been exposed; and now would I make complaint of an unwarrantable intrusion in the word '*space*.' The exact translation is, that the king when he comes must remain little, a little one, *a little king*. When time is intended, as in vi. 11, and xii. 12, *καιρος* or *χρος* is properly, and I believe, invariably introduced.

But still more; the common translation has, to the violation, I fear, of all grammar, all common sense, and all the propriety of symbols, made the whole beast his own identical seventh head, and eighth form of government. 'The beast, even *he*

\*(masc. for neut.) is the eighth king, and is of the seven.' On any and every principle such a translation is utterly inadmissible. Not even a Republic of all the states of the Eastern and Western Roman Empire would fulfil it. On a reference to every account of the beast, it will moreover be found that in the Greek he is *invariably* mentioned in the neuter gender; always as *it* and *which*, never as *he* and *who*. But this word, which is correctly translated '*he*,' is both in the original and the version of the masculine gender. It cannot by any means intend the *neuter beast*. The *masculine king* is plainly before us. If now the beast † *which* was and is not, must necessarily be disjoined from the very strange connection of being a form of its own head, even the eighth king, the passage *must* be a part of the foregoing sentence. It will thus confirm the translation of the *little* in a sense of size; and it will hence appear in the most strict accordance both to the Greek idiom, and, as will appear, to the fulfilment, that not only the seventh king was to be little, but also the *whole beast to be little*, in the first state of its last head, from the rise of the seventh king to the submerging of the seventh into the eighth.

Having therefore thus far established the translation, we may proceed to the fulfilment.

“Mountains are there seven; whereas the  
“woman sitteth upon them.”

\* αὐτός.

† το ὄψιον ὃ ἦν καὶ ἔτι.

Such version, which is classically *allowable*, removes the woman from the awkward position of sitting upon the heads, and places her on the seven mountains. I would beg, however, while I interpret this verse, which necessarily intrudes the woman in the elucidation of the beast, that the reader would once more remark how much it has of the air of an interlineation, or marginal annotation, carelessly or officiously thrust into the text.

If the text, as it stands, be correct, the import seems to turn upon the question, whether the mountains be literal, as in the angel's<sup>s</sup> explanation, or symbolical, like the heads which are the kings. I do not care to decide this point, because in either case there is a sufficient fulfilment. First, on the supposition of a symbolical sense; Daniel, as will be shewn, determines a mountain to be the symbol of a *secular* kingdom. How then does the woman sit upon seven kingdoms? Before a little horn of Daniel, three of the original ten horns were plucked up by the roots; and this little horn, whose antitype is that of the woman, is consequently left with seven horns or temporal kingdoms. When therefore idolatry is considered as overspreading the earth, seven kingdoms remain under the influence of the ecclesiastical corrupt domination, though not lost in their name and nature like the first three. Upon these seven kingdoms or mountains the woman sitteth. This is at least a curious coincidence in the fatal number *seven*; and singular also it is, although

nothing more, that this idolatrous church is founded and constructed upon *seven sacraments*.

If, on the other hand, the mountains must have a literal sense, that ecclesiastical power is clearly exhibited, which has its throne on some famous seven mountains. The throne of the great Roman beast has been moved from country to country, from Rome, to Byzantium, to Vienna, to Paris. The woman always sits on her seven hills; and (by the way) if the secular and ecclesiastical powers ever, as I have suggested, become identified, if these mountains be in the text at all, and if they have really a literal signification, the consequence must be, that the secular and ecclesiastical thrones must be in one spot. As again the ecclesiastical power never experiences a change of situation, it must follow that the throne of the ten-horned beast must be moved once more from Paris to *Rome*. So will the great circle be completed. To name the famous seven-hilled city may now be as superfluous, as it would have been both superfluous and dangerous in the times of St. John. We may take it, however, in the words of the poet:—

‘ Scilicet et rerum facta est pulcherrima Roma,

‘ Septemque una sibi muro circumdedit arces.’

The seven-hilled city is indeed on all occasions no more than a circumlocution for Rome. We may now recur to that part of the text which is indubitable.



“ The seven heads . . . . . even kings seven  
 “ are. The five (*masc.* kings) have fallen ; the  
 “ one is ; the other is not yet come ; and when  
 “ he is come, he little must remain, and the  
 “ beast which was and is not. And the same  
 “ (*masc.* king) eighth is ; and of the seven is he ;  
 “ and into perdition departeth he, and the ten  
 “ horns which thou sawest.”

It should first be observed that the βασιλεῖς, which, occurring in the angel's explanation, are therefore not symbolical, should by no means be limited to the *regal* sense which is given in the English translation. Were it indeed so limited, it would not by any means affect our idea that forms of supreme government were thus metaphorically expressed ; but it is worthy of notice that the Greek noun,\* as is well known by every classic, does sometimes literally imply *forms of government* without any respect to regal, imperial, or any *particular* supreme power.

There are seven forms of government under which the Roman Empire is fated to exist. Six of them were sufficiently considered in the thirteenth chapter : the last was deferred to this place. Five had fallen ; Kings, Consuls, Dictators, Decemvirs, and Consular Tribunes. One king was in existence, when St. John saw the beast in the wilderness, between 606 and the rising of the Patriciate of Charlemagne. This

\* Reges, id est, tot summates, penes quos vicibus suis, *Majestas* erat regnantis populi Romani.—Mede.

was the absolute Imperial form: the other was not at that time come. With this alone, with this last two-fold king interpreted, who, though he appear with the beast, could not have been termed *a head*, in accordance with the requisite distinction between the former and latter states of the head, whose peculiarities are most remarkable, and whose rise must be exactly contemporary with the fall of his predecessor, are we at present concerned.

The propriety of the symbol demanded that all his heads should be seen at once, alive at once, and perhaps without any striking disparity of size. When the angel, however, in the elucidation brings forward his antitypical kings, he is released from these restraints. We then hear of some fallen, of others coming, but not yet come; and of one to be a very little King over a diminished Empire. This invention of the Kings was indeed almost indispensable from another circumstance. St. John saw all the horns growing upon an existing head. Another head, however, remained; and it became necessary to vary the type, so that without violation of symbolical propriety the ten antitypical horns might be shewn to outlast their antitypical head. This is accurately performed by the introduction of the kings in an elucidation, so that *with the last king* those horns go into perdition which sprung upon the last head but one. As the head indeed has already fallen, and the horns are still in representative existence, this is another vindication of the sentential disjunction of the ten horns from the

ten crowns or kings which have hitherto, according to an erroneous translation, been made their antitypes. ‘ Into perdition goeth the eighth king, and the ten horns.’

The Augustan, absolute, Imperial power was shewn to be portrayed by the head of the beast, under which St. John lived, or rather which St. John saw in the wilderness. At what time therefore was that fall, which must of course coincide with the rise of the last form of government? That there may be no superfluous repetitions, I must refer to the thirteenth chapter for the date at which, by the translation of the Empire from the East to the West, the Likeness of the Beast was made. The Augustan Emperors had continued, until the ‘ *translation of the Empire*,’ as Gibbon terms it, the absolute form of government. This sixth, the Imperial head, received its wound of death under Constantine; and this same revived in Phocas, and continued until the translation of the Empire from the East to the West, at the end of the 8th century; when the Carlovingian, feudal, seventh head in the West succeeded to the Augustan, absolute, sixth head in the East.

It is true that both these heads bear the Imperial title. It is the title, however, only; for in fact no forms of government have ever been more diverse. Every one of the prior five heads bears a much stronger resemblance to the Augustan absolute seventh, than does the Carlovingian, which usurped the *Imperial* name. But the words of the historian are more decisive than those of

any interpreter; and will besides most amply shew the alleged littleness of the seventh king.

“ The Barbarian conquerors of the West were pleased to decorate their chief with the title of Emperor; but it was not their design to invest him with the despotism of Constantine and Justinian. The persons of the Germans were free; their conquests were their own, and their national character was animated by a spirit which scorned the servile jurisprudence of the new or the ancient Rome.

“ The Empire of Charlemagne and Otho was distributed among the dukes of the nations or provinces, the counts of the smaller districts, and the margraves of the marches or frontiers, who all united the civil and military authority as it had been delegated to the Lieutenants of the first Cæsars. After the death of Frederic the second, Germany was left a monster with an hundred heads. A crowd of princes and prelates disputed the ruins of the empire; the lords of innumerable castles were less prone to obey, than to imitate, their superiors. Such anarchy was the inevitable consequence of the laws and manners of Europe; and the kingdoms of France and Italy were shivered into fragments by the violence of the same tempest. But the Italian cities and the French vassals were divided and destroyed, while the union of the Germans has produced, *under the name of an Empire, a great system of a fœderative republic.* It is in the fourteenth century, that we may view in the strongest light the state and contrast of the *Roman Empire of Germany.*

which no longer held, except on the borders of the Rhine and Danube, a single province of Trajan or Constantine.

“The German Emperor was no more than the elective and impotent magistrate of an aristocracy of princes, who had not left him a village that he might call his own. His best prerogative was the right of presiding and proposing in the national senate, which was convened at his summons.

“Such was the shameful poverty of the Roman emperor, that his person was arrested by a butcher in the streets of Worms, and was detained in the public inn, as a pledge or hostage for the payment of his expences.

“From this humiliating scene, let us turn to the apparent majesty of the same Charles in the diets of the empire. The golden bull, which fixes the Germanic constitution, is promulgated in the style of a Sovereign and Legislature. An hundred princes bowed before his throne, and exalted their own dignity by the voluntary honours which they yielded to their *Chief, or Minister*. At the royal banquet, the hereditary great officers, the seven electors, who in rank and title were equal to Kings, performed their solemn and domestic service of the palace. The seals of the triple kingdom were borne in state by the Archbishops of Mentz, Cologne, and Treves, the perpetual arch-chancellors of Germany, Italy, and Arles. The great marshal, on horseback, exercised his function with a silver measure of oats, which he emptied on the ground,

and immediately dismounted to regulate the order of the guests. The great steward, the Count Palatine of the Rhine, placed the dishes on the table. The great chamberlain, the Margrave of Brandenburg, presented, after the repast, the golden ewer and bason to wash. The King of Bohemia, as great cup-bearer, was represented by the Emperor's brother, the Duke of Luxemburgh and Brabant. Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity; he was the first of the Christian princes, the temporal Head of *the great Republic of the West*; to his person the title of *Majesty* was long appropriated; and he disputed with the Pope the sublime prerogative of creating Kings and assembling Councils. The oracle of the civil law, the learned Bartolus, was a pensioner of Charles the Fourth; and his school resounded with the doctrine, that the Roman Emperor was the rightful Sovereign of the earth, from the rising to the setting sun. If we annihilate the interval of time and space between Augustus and Charles, strong and striking will be the contrast between the two Cæsars; the Bohemian, who concealed his weakness under the mask of ostentation, and the Roman, who disguised his strength under the semblance of modesty. At the head of his victorious legions, in his reign over the sea and land from the Nile and Euphrates to the Atlantic ocean, Augustus professed himself servant of the state and the equal of his fellow citizens. His will was the

law of mankind; but in the declaration of his laws he borrowed the voice of the senate and people, and, from their decrees, their master accepted and renewed his temporary commission to administer the republic." (Gib. ix. 208—217.)

"The relics of that temporal supremacy, which constituted the Carlovingian line of Emperors the last head of the beast, may be clearly traced in the famous Golden bull enacted under the Emperor Charles IV. in the year 1356. In this bull each of the Electors is required to swear, that to the best of his discernment he will choose 'a temporal chief for the Christian people,' 'to elect, moreover, and give to the world a temporal chief, namely, a king of the Romans, future Emperor.' With the same, now empty, affectation of the Carlovingian supremacy, the Archbishop of Cologne is styled Arch-chancellor of the Holy Empire in Italy; the Archbishop of Triers, Arch-chancellor of the Holy Empire in France and Arles: and the Archbishop of Mentz, Arch-chancellor of the Holy Empire in Germany!"\*

Having thus shewn that the transfer of the Empire coincided with the rise of another form of government within the Empire, essentially differing from all forms which preceded, a few additional remarks must be added respecting the littleness of this king.

Dr. Faber, who, not having ventured to deviate from the sense of the common translation, has no purpose to answer in exhibiting this littleness, in-

\* See Faber, Diss. ii, 156.

cidentally shews it most strongly. · So low did he esteem the Carlovingian sway, that he felt himself reduced to prove the feudal imperial dignity to be a real government of the Empire from the mere precedence that the Emperor enjoyed for himself and his ambassadors before the ten kings and their ambassadors. As such, he says, he has been invariably considered as the head of *the great European commonwealth*, although from the days of Charlemagne rarely possessing a single foot of ground in the Imperial capacity.

But not only the seventh form of government was to be little or powerless, but the beast himself in this stage of his existence was to be little also. Before the transfer of the Empire, the Pope's letters to Pepin were dated by the reign of the Emperor of Constantinople, as being still the true sovereign of Rome. The transfer, however, brought on the diminution. Compared with the great beast existing under the Augustan Emperors in Europe, Asia, and Africa, how little has been the beast under the Carlovingian head! The *utmost* extent of the Western or present Roman Empire under the feudal head has been France, Italy, Germany, and part of Spain and Hungary, a tract of ground so inconsiderable in the Map of the ancient Roman Empire that an old Roman would scarcely more than dignify it with the name of a Province. Let the present Chief of the Roman Empire exceed the power of Charlemagne, already rivalled, perhaps indeed already exceeded. Give him the Western Empire to its utmost extent, Include Britain, and the Southern Penin-



sula; and add also Greece, the seat of the Eastern Empire. After all, you give him nothing at all comparable with the extent of the ancient Roman Empire. So absolutely little has been, and in all present appearance, so comparatively little will be the Beast under his seventh head.

It has been strangely proposed to consider the Patriciate of Charlemagne as the seventh king under the head of the beast, who arose by the conquest of Lombardy in 774; and the Gothic Imperial dignity of Charlemagne, which arose twenty-six years afterwards, as the eighth king, differing from each other in name only, not in essence, and thus constituting a septimo-octave king, which may be termed the line of the Carolingian Patricio-Emperors.

The arguments adduced in support of this system rest principally or entirely on erroneous translations of the prophetical texts. I shall nevertheless, as it was brought forward under the sanction of a very respectable name, oppose to it a few arguments, seemingly irrefragable.

The alleged identity of these seventh and eighth kings is thus argued. ‘Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining, which the title of Emperor could add to that of Patrician of Rome.’

Let this be allowed in all its force; and the observation is indeed so strong that it proves much more than was intended. These dignities are really and positively one; and they cannot by any possibility have distinct symbolical personality.

The first of them existed but six and twenty years, and not being very famous even in its day has been long lost sight of. Neither Fleury nor Jortin think it even worthy of notice. The revival of the Empire is generally dated at the Imperial Coronation in A. D. 800; and Gibbon, lightly noticing the Patriciate, calls this *Imperial* coronation ‘*the consummation of the separation of Rome and Italy from the Eastern Empire*, by the translation of the Empire to the less orthodox Charlemagne.’ (Vol. ix.) Three-fourths of the readers of history, I might venture to assert, scarcely know that such a title as Patrician ever existed for such a power as the Imperial. Its insignificance alone must surely therefore preclude the idea that the short-lived Patriciate title can, consistent with common sense, and much more with the extreme prophetic condensation, be a distinct king under the head of the great beast, diverse from the feudal Imperial dignity.

But, moreover, these powers are allowed to be precisely the same. As therefore we did not construe the Augustan and Gothic Emperors to be in the same head because they had the *same Imperial name*, so must we not in common consistency deem them distinct heads, *merely* because they have *distinct names*. Surely again it might with more accuracy be said, that the sixth or Augustan was not properly a sixth or single head, but a double or sexto-septime or Dictatorio-Imperial head, the Dictator being merged in the Emperor.

Again; allow the Patricio-Imperial to be a sep-

timo-octave head. What now is to become of another title of the head of the Beast, Protector of the Confederation, which indeed, Dr. Faber presumes will soon merge, if it have not already, in the dignity of the Emperor of the Romans. In this case, the last head of the Beast must receive a grander name than the Prophet gave to it. We must dignify this Patricio-Imperial-Protectorate-Imperial form with the high-sounding title of the septimo-octavo-nono-decimal head of the Beast! The argument, though it cannot be divested of a ludicrous form, is surely fair and conclusive.

Again: by the common translation the *whole beast* is the eighth head, or in some inscrutable and most ungrammatical manner, in or under it. It is notorious, however, that the Gothic Emperors have not only had a sway rather nominal than real, but that during their thousand years of sovereignty the Roman Empire, confined within the West, has not at most consisted of one half of the ancient beast. How then has the whole beast been the eighth head? Though the symbol indeed cannot possibly be subjected to such an absurdity as that the whole beast should be his own head, yet it is fair to charge upon any opponents the discrepancies of that system, which is their embraced alternative.

This idea has, nevertheless, I fear, been treated with more patience and at greater length than it can deserve. Upon recurrence to our subject, it is evident that the Gothic Imperial dignity has subsisted for a thousand years in every respect

the same, in a state of unvaried littleness, over a diminished beast. But on the 5th of September, in the year 1804, the Germanic Emperor of the Romans resigned the crown of Charlemagne and the Cæsars. On the 18th of May, in the preceding year, Bonaparte had assumed the Imperial diadem. Unless the Empire can be considered as having for a while two contemporary forms of government, as, perhaps, it may, in consequence of the artificial division of the last head into two kings; such an assumption of the Imperial title was no more than an illegal and absurd usurpation, not coming under the cognizance of Prophecy. A few months, however, actually legalized or naturalized the head of the Beast in France. The abdication of the Germanic Emperor ensued; and it was accompanied by an authorized state-declaration that, *from the interference of a foreign Power in the heart of his dominions, he was no longer able to preserve the integrity of his dominions, nor to perform the relations of his high office.* By such steps, and at such times, was that foreign Power made the legal and undisputed head of the beast. On July 12th, 1806, the new Emperor further assumed the title of Protector of the Confederation of the Rhine; and the Austrian Potentate, on Aug. 6th, made a still more formal surrender. Until these great events at least, or until the end of the eighteenth century, the seventh head had continued in too uniform a state to admit the possibility of an idea that the seventh king had

merged into the eighth, who is indefinitely of one, or some, or all, of the seven preceding.

A part, however, and, from reason as well as revelation, we may apprehend a very momentous part, of the Beast's existence is yet future. All the possibilities of chance and change may yet take place in the ensuing half century; and from one of the vials we have distinctly apprehended that great commotions are yet to shake the throne of the Beast. That throne is before our eyes in France; and *may* yet be filled with many kings, or forms of government, during the Revolution symbolized in the fifth vial. We may yet see more fully the compound septimo-octave king in the last head, either at once partaking of the nature of all or some of the preceding kings, and thus being *of the seven*; or according to a more probable interpretation, in rapid revolution assuming the distinct powers, as well as distinct names, of Emperor, King, Consul, Dictator, Decemviri, and Military Tribunes. Whether the seventh be already the eighth compound king, since the transfer of dominion to France, may admit a doubt and discussion. But here, if here only, I would be understood to speak with hesitation, and without that firm conviction and assurance which has so often been professed.

“ The same is eighth; and of the seven is he;  
“ and into destruction, doth he go and the  
“ ten horns which thou sawest.”

The brevity of this sentence is pregnant with meaning.

First, 'The same is eighth.' The seventh kingdom is so to vary that in its old age it shall have the appearance of an eighth form of government, retaining at the same time all the properties of the seventh. The beast is positively declared to have only seven heads. 'Though St. John,' says Mede, 'speaks of an eighth king in the interpretation, yet he had but seven heads in all the vision; and therefore that which he calls an eighth can be indeed but the seventh, and termed an eighth from some accidental respect only.' 'The seventh head, as the basis, is two-fold in a very peculiar manner. Its antitypical seventh king is both eighth, and a compound of the seven. Still however it is but a seventh head of government. The eighth king, whatever appearances of the prior seven he may assume, is yet but the seventh head. The seventh head has been amply shewn to be the Feudal government peculiar to Europe; and it therefore appears that the eighth form of government, in any course of partial or complete, real or nominal change, is, through all and after all, to preserve inviolate the distinguishing characters of *Feudalism*.

Secondly, This seventh-eighth is to be *of the seven*. I know that it has been silently construed "of the seventh," a construction which preposterously charges the Angel with a cumbersome, unmeaning repetition. He *is the seventh*; but is *of the seven*. The text is not by any means, *of the*

*seventh*,\* but *of the seven* in the plural number. Here however occur questions perhaps to be answered only by the fulfilment. Is this septimo-octave king *at once* composed of the seven, or do the seven succeed each other on the Feudal throne? Is this changeful king to be *of all the seven*; or may it suffice for the description to be *of one or some of them*? That only *one* should be intended seems adverse to the spirit of the sentence. *Some* of the kings might satisfactorily fulfil the prediction; but I scarcely know wherefore I am induced to apprehend that the septimo-octave king, invariably feudal, will yet exhibit at a short time before he withdraw into perdition the appearance of *all* his predecessors.

Thirdly, In this last state of the last king, the king and the horns of the beast, which had their *first* connection with the former king, are to go into perdition. In the eighth verse we heard it declared that the beast should once more ascend out of the abyss, but that thus having *once* ascended it should never recover from another fall, it should depart into *perdition*. We here find that it departs into this perdition with an eighth form of government, which is yet a seventh; and moreover with those ten horns, or those independent kingdoms within the Empire, which were contemporary with the sixth form, and which the beast assumed, when he moved to the West, and his seventh head came into power. This perdition will at some

\* Not ἐκ τῶ ἑβδόμου, but ἐκ τῶν ἑπτὰ.

more appropriate place receive a full investigation. Here however it should be briefly observed that the horns *with* the last king go into a common perdition. This perdition is met, as we shall find, in a battle. How now would it have been possible for literal independent kingdoms within an Empire to have united with a head of Empire, unless that head had preserved inviolate the *feudal* character.

The perdition is plainly symbolical of utter ruin. Such ruin could not have been expressed by *death*, for the symbolical death of a beast is his conversion to the pure faith, and can never signify his destruction as an Empire.

The sum is this. We know that in the first part of the existence of the seventh head, in the first thousand years from Charlemagne to the beginning of the 19th century, the head of the beast has uniformly been Imperial Republican Feudalism. The feudal character it is never to lose. The essence of feudalism is to remain inviolate, throughout all the changes which are coming upon the king under the last head. The last state of this last king is yet future, or at most incipient; inasmuch as we have not yet seen in the last king decided marks of all, or many, or some, of the preceding seven. But whether these variations of feudalism have yet commenced may be the subject of a diffident consideration.

A. D. 1799, Nov. 25, Bonaparte installed First Consul.

1803, May 18, Bonaparte assumed the Imperial diadem.



1804, Sept 5, The Germanic Emperor of the Romans resigned the crown of the Cæsars.

A. D. 1805, May 26, Bonaparte crowned King of Italy—Nov. 14, enters Vienna in triumph.

1806, July 12, Bonaparte declares himself “Protector of the Confederation of the Rhine.”

1808, May 21, Papal Territories annexed to France.

1809, May 12, Bonaparte re-enters Vienna.

1811, Mar. 20, According to the Amsterdam Courier, the young heir-apparent to the Empire was baptised. ‘This evening *the King of Rome* was baptised in the Chapel of the Palace of the Thuilleries, by his Excellency the Cardinal Grand Almoner.’ From the time of birth to the present day, we have had indeed continual bulletins of the health of the young *King of the Romans*.’

By the assumption of the Imperial dignity in France, and the resignation in Germany, by the coronation of the Corsican Usurper as Emperor, King of the Romans, and Protector of the Confederation, and by the uncontroverted, unprotested assumption of the title of the King of the Romans by the Infant heir-apparent of the Empire, it will manifestly appear that the supreme feudal power of the Roman Empire, first administered by a king of France, and alternately by Dukes of Franconia, Suabia, and Bavaria, by Kings of Bohemia, Naples, and Spain, has now reverted to France. Whether this late translation from Vienna to Paris has been accompanied by such changes as to mark the rise of the eighth king, is a distinct subject.

When we behold the Emperor surrounded by his numerous kings and captains, proffering dukedoms and principalities and kingdoms to be held on the feudal, military tenures, as the gradation of rewards for meritorious military services ; when we see his throne thus surrounded, thus supported, we cannot but discern the seventh head, the living principles of Feudalism. Yet again, when we see him making and unmaking Kings and Princes with a breath, and ruling in despotic sway over the realms which he has subjugated, dividing and sub-dividing, annexing and subtracting whole kingdoms, we do most assuredly see that the seventh head has begun to change its features ; we see a most lively resemblance to the Augustan absolute form of government : we may suspect that the *septimo-octave* king is now swaying the sceptre of *the sixth*, and has begun to fulfil the prediction that it should be one, or some, or all, of *the seventh*. The seventh head of Carolingian Feudalism, is already an *eighth* king, from its momentous changes ; it is of *the sixth*, from the intimate infusion of the spirit of Augustan despotism. Let the words of Mede be repeated : ‘ St. John speaks of an eighth king in the interpretation ; yet he had but seven heads in all the vision. And therefore that which he calls an eighth, can indeed but be the seventh, and termed an eighth from some accidental respect only.’ It should be observed, that France had again become nationally and ostensibly Papal, ere the Cæsarean Crown was transferred to her ruler.

But may not the seventh king in his last state, have already worn the appearance of another *of the seven*? Can it not be considered that France was Head of the Empire under her first Consul? Has not the last head been *of the second*, as well as of the sixth, and has not the prophecy thus already received a further completion? It is true that the First Consul had a very extended sway; and the idea is rather seducing, yet the crown was still on the head of the Germanic Cæsar: the consular authority was not then become the legal representative of the governing powers of the *Empire*; nor were the principles of Feudalism existing in the Consulate.

The seventh king was to remain a little one over a diminished beast. Does this fated littleness extend to the king in all his varied forms; and does, moreover, *the Beast* still continue to be little? The former seems by no means a questionable point; but I would not peremptorily decide the latter without further evidence. As the restriction to littleness is laid upon the seventh king, before there occurs any mention that the same should also be the eighth, as the eighth is a fresh subject, it should seem that the eighth form of government may not be affected by the destined weakness of the seventh. Nor indeed, as he is of the seven, can he be thus bound; for every prior form of government had more ample powers. The Roman Sceptre, whether in the hands of Kings, Consuls, Dictators, Decemviri, Military Tribunes, or Emperors, was never so feebly swayed as under the Carlovingian Feudalism. As therefore the

eighth king is to have the qualities of the seven, it is impossible that he should continue under the restrictions of the seventh: it is impossible, although the ten independent horns only fall when he falls, that he should continue rather a nominal than real king. The present head of Empire in France has moreover an extended despotic sway. The restrictions have been already taken off; the seventh king *is* already the eighth, for he is no longer *little*. The Feudal eighth, sixth *of the seven*, *is now* represented by the Emperor of France.

The latter question remains: Is the Roman *Empire* itself fated to a continuance of littleness? Is the idea of the Beast to be restricted to that Western division in which his littleness has hitherto consisted? I should conceive that when the restriction was taken from the king, the text commands that it should be taken from the beast. The beast was only to remain little under the proper seventh king, and not so under the septimioctave, any more than under the prior seven, *of which* he is. It yet should scarcely seem that so great an event as the *universal subjugation* of the old Roman Empire, Eastern, Western, and African, would be passed over in silence by St. John, or thus negatively expressed in his history of the last head. The medium may be the true point. He may wax very great, yet still remain less than in the days of his prime and maturity. We know indeed from Daniel, that the dominion of the head is to extend over at least the glorious land in the Eastern, and over Egypt, Lybia, and Ethiopia, in the African division.

“ Ten kings are there, who a kingdom have  
 “ not yet received, but authority as kings one  
 13. “ time receive. With the beast these one pur-  
 “ pose have ; and their power and authority  
 14. “ to the beast they shall give. These with the  
 “ Lamb shall war ; and the Lamb shall over-  
 “ come them, because a Lord of Lords is he,  
 “ and a King of Kings ; and they with him  
 “ called, and chosen, and faithful.”

Here we have the elucidation or enlargement of that part of the xiii, 1, which relates to the *ten crowns*. The ten horns wore *ten diadems*. The horns *without* the diadems would have been national independent powers, as would the head of xiii *without* its crown. *With* the diadems and crowns they are something more. These crowns having a literal, have a symbolical relation to the correspondent *kings*. The symbolical kings are ecclesiastical, so therefore are the crowns. These ten nations had each a national independent *church*, and this was the symbolical *crown or king*, of which the character is here developed. By the common translation, the horns themselves are their own crowns or kings ; and by a still greater absurdity they become the heads of the beast, for the heads likewise were kings, so that there cannot in this light be discerned a shade of symbolical difference between the head and the horn ! If it could be for a moment admitted that these horns are interpreted kings, I might be allowed to ask, how these kings could give their power and authority to the beast ? What need to *give* if they were

parts of the beast, the very horns of the beast. They could give up nothing to him, but either their own independent existence, which we perceive they do not give, or their crowns ecclesiastical, which make no inseparable part of the symbol. Thus it is observable in chap. xiii: that the two horns of the ecclesiastical beast, great as is his dominion, have no crowns. As properly *ecclesiastical* horns, they could not have worn crowns but by a glaring superfluity or redundancy. This is a very striking argument in favour of the ecclesiastical purport of the crown and king. On every principle these kings must, therefore, be symbolical kings, or churches.

At the same time it is clear from the thirteenth chapter, that the crowns are never separated from the horns, nor *can* indeed a national church be separated from the nation. It would hence alone have appeared, from the very manner of the angel's expression, that the ten horns grew all upon the sixth head. St. John was already informed that the seventh king had not arisen; and if therefore the horns had properly belonged to the seventh head, he needed no information that the crowns thereof had not yet received their kingdom. In fact, neither horn nor king would have been in existence. The prophecy therefore teaches us beyond possibility of controversy, that these horns were to arise during the sixth head; after the time of St. John, and before Charlemagne, in whom was erected the seventh head. Now in fact, as was shewn in chap. xiii, all the horns rose upon the absolute Imperial head between

the years 356 and 526; and soon received their ecclesiastical crowns. . . 'They receive power, as kings, one season,' or, as Warburton reads, '*at one season.*' 'The addition '*with the beast,*' assuredly belongs to the next sentence. 'With the '*beast—these the same purpose have.*' This arrangement will be seen to be irrefragably confirmed by the particulars of the seventeenth verse. Upon this construction they receive a power as kings, *at one season*; because they were converted to Christianity about the same time, or because they were at once, by one edict of Phocas, made *corrupt* kings, crowns to the horns of the *beast*, A. D. 606, or possibly because they received their power that same late season of the sixth head; when St. John and the angel were conversing in the wilderness.

"With the beast these one purpose have, and  
 "their power and authority unto the beast  
 "they shall give."

It has already been shewn that the ten horns and crowns, once established on the Empire, must, like the seven heads, retain their general number. Although it may be of little consequence as to the fulfilment of the Prophecy, yet has it curiously been observed, that 'there were ten kingdoms in the year 1240 at the time of the Diet of Ratisbon, ten likewise at the Reformation, and ten also in the year 1706. Should the number of Bonaparte's vassal kings at length amount to ten, it might be considered a curious

‘circumstance that the Roman beast,’ both at the ‘first division of his Empire, and at that last period of it, when heading a great confederacy, should alike have ten horns. But it would be *merely* a curious circumstance; it would have no sort of connection with the real accomplishment of the Prophecy.’ (Faber i. 238.) Nor it might be added, would the crowns of ecclesiastical national establishment still remain to them.

The history of these kings is clearly divisible into two parts. There is no superfluity, redundancy, or circumlocution in prophecy. *First*, with the beast they one purpose have; and *next*, they shall give their whole power and authority to the beast.

These churches have always had one purpose with the beast, by their general agreement in support of the principles which are the essential life, dominion, and worship of the Beast. This fact needs no comment; it is too well known that not the most pretty principality in Europe escaped the idolatrous contagion.

The posterior delivery of their power and authority to the beast, demands a more extended consideration.

These receive a power, as kings. These give their power to the beast, *that* power, their power *as kings*. This, their *ecclesiastical power*, is bestowed upon the beast at a late period of time, immediately as it seems before the great battle with the Lamb, in which the beast and his head in its last state, are separately specified as going



into perdition. But if the beast receive this power, it is given to the representative *head* of the beast, the eighth literal king, or form of government. The eighth literal king receives the whole *ecclesiastical power* of the Roman Empire; and as if for the purpose of the war against the ecclesiastical Lamb, which in the sequel immediately ensues. There here seems to be educed a clear plain proof that the spiritual and temporal powers are to be united; that, as we have very frequently been led to conclude, the Emperor will assume the title and offices of Pontifex Maximus; and all the ecclesiastical powers be swayed by the military or civil chiefs.

So often as this conclusion has been, and so often as it will be, separately adduced, I cannot allow the seeming improbability of such a coalition (if such there be), as an argument against it. I doubt, however, its political appearance of improbability. He has already vested *the sole appointment* of Bishops in the crown: he has been constantly and officially styled, and has officially styled himself, *the visible head of the Church*, and extorted the Pope's assent to this *virtual resignation of the Papacy*. He has utterly abolished the the Pope's supremacy, both spiritual and temporal, throughout all his dominions. 'The *spiritual* influence exercised in my states,' he said, 'by a foreign sovereign, is contrary to the independence of France, and to the safety and dignity of my throne.' (Speech to the Legislative Body, December 4th, 1809.) The address from the

Bishop and Chapter of Cremona in the Gazette de France, January 1811; approaches still more nearly to this coalition. They express, in common with other addresses, that it is their most lively desire that the ROYAL PRIESTHOOD of Jesus Christ might be *made* to assist the most wise views of his IMPERIAL MAJESTY. Bonaparte, says Hales, 'has revived the superstitions of popery in their fullest extent and intolerance on the ruins of atheism, acting himself as the *visible head of the Western Church*, and virtually succeeding to the Popedom.' Such a *virtual* succession cannot, however, come under the Prophetic cognizance: it is nothing to the purpose of *proof*, until a much more formal and legal assumption than has hitherto taken place: it is only adduced as an elucidation of the *probability* of such a legal assumption. (See chap. xvi.)

It is well known that the royal Numa was the first Pontifex Maximus, that it was one of the most honourable offices in the Commonwealth of Rome, and that all the Emperors, Heathen or Christian, till the time of Gratian, either actually took upon them the office, or at least used the name. The Pontifex Maximus, under the revived beast, which what he was, is not, and yet is, is an office, which in the hands of an artful Conqueror might be of immense importance; and if the eighth king do ever assume it, he will be still a more striking likeness of some of the seven preceding. The lustre of the sun worn by the woman of xii. is now materially obscured.

14. " These shall make war with the Lamb; and  
" the Lamb shall overcome them; because a  
" Lord of Lords is he, and a King of Kings."

For this particular purpose of a battle with the Lamb is the ecclesiastical power given to the beast, and are these kings induced to become his obsequious followers. As this verse concludes the direct history of the ten kings, we may perceive that the conquest by the symbolical Lamb, the Lord of Lords, and King of Kings, is synonymous with the final overthrow of the beast, and the false prophet, *he with him*, in the nineteenth chapter before the King of Kings, and Lord of Lords. It is remarkable, moreover, that in every description the Beast is represented as offensive in the war through which he departs into perdition. The Lamb accordingly here acts on the defensive. The beast, in the ecclesiastical power of the ten kings, as well as in his proper temporal power, makes war upon the Lamb, as do the impure powers, both in the xvth and xixth chapters.

The Lamb, and the Word of God are plainly synonymes, symbolical of the same identical power, whatever that power may be. It must, however, have struck the most superficial observer that in the parallel passages the order of King and Lord is reversed. The Lamb, against the Beast supported by his kingdoms, is Lord and King.\* The Word with the sword of the mouth is King and Lord. I cannot conceive this to be a mere prophetic casualty, or inadvertence. Inspiration

knows no such defects: it must be significant. The *Lord* perhaps has more respect to the *temporal*: the *King* to the *spiritual* Power. When the beast is the principal figure of the piece, as he is when in him is concentrated the power of the kings, then with propriety the *most* prominent attribute of the Conquering Lamb is his Lordships over Lords. When on the other hand, as in chap. xix, he is more especially represented as armed with *the sword of the mouth* to slay the symbolical Gentiles, whose very existence, as *Gentiles*, consists in un-subjection to the kingdom of the Word, when also the wine-press, simply ecclesiastical, is expressly introduced, then the Conqueror's prominent feature is spiritual, his most appropriate title is *King of Kings*. This title is accordingly brought forward in the first place, and the Lord of Lords, as we shall find in our consideration of chap. xix, being only the continuation of the inscription on the border of the garment, falls principally or entirely upon the horse or *nation*, the more literal Lord which bears this pure and triumphant Church.

“ And they with him, called, and chosen, and  
“ faithful.”

The three titles are well known to have been the early names for the pure Christians; and they will be found to correspond with the name of the Word of God in xix, who is called, *True* and *faithful*, and with the Words of xxi, 5, which are true and faithful, and of xxii, 6, which are faithful and

true. These titles will however meet a future and a full discussion. Here may possibly be a reference to the military custom of the Greeks, who *called* the people together for any military expedition; then made a *selection* to serve, and these *chosen* swore to be *faithful* to their leader.

We have now, as was observed, arrived at a significant break or pause in the angel's speech. The angel, as St. John expresses, *said* all this; and now evidently for the mere purpose of division, the narration suffers a momentary suspension and is recommenced by the words, 'And he *saith* to me.' It was shewn that the explanation of the beast, as described in chap. xiii, was the subject of the first discourse; wherein is the beast *and nothing but the beast*. In this latter explanation we have the partial unravelling of the mystery of the woman, the Great Adulteress, that sitteth on the many waters in chap. xvii. We have now the explanation of the woman and the waters, *and nothing but the woman and the waters*. The Gentiles, horns, beast, and city occur *only as the means* of explanation, *never as the subject*. By this observation may we justify, if not regulate, the arrangement of the text.

15. "And he saith to me—The waters, which  
     " thou sawest, where the Adulteress sitteth,  
     " peoples and multitudes are, even nations
16. " (*Gentiles*) and tongues, and the ten horns  
     " which thou sawest, and the beast."

That the horns and beast have herein no other

place than explanatory has been already suggested. Symbol is interpreted by symbol; as the 'woman in the sequel by the city. It is indeed somewhat surprising that the horns and the beast should ever have been joined to the following sentence which begins and continues with the masculine gender. 'The ten (*neuter*) horns *which* thou sawest upon the beast—*these* (*masculine*) horns, shall hate the woman!' It will be perceived that in seceding from this manifest absurdity, I have not only adopted a sense somewhat more grammatical, but have embraced Griesbach's more correct text, which instead of leaving the beast in this case a mere expletive to the horns, shews the distinction between *tribes* under the national horns, and mixed people under the component beast. As the masculine is more worthy than the feminine or neuter, the narration proceeds in the masculine gender, inclusive of peoples and multitudes, nations and tongues, horns and beast. *These* shall all at some period of common existence—

16. "hate the Adulteress, and desolate shall  
 "they make her, and naked; and the fleshly  
 "parts of her shall they devour; and herself  
 "shall they utterly burn up in fire."

At some period of existence the majority of the late supporters of the Adulteress shall hate her. The very beast who so tamely carried, shall throw her down and gore her. We may perhaps be able to discover the affixed period for the commencement of this hate. The very first

effect is, that they make \* her desolate; the next in the perfect climax, that they make her naked, stripping her of the magnificent attire of the fourth verse; the next, that they absolutely devour her flesh, (it will be remembered that the wild-beast is one of the persecutors), and lastly, they burn her with fire. First they were to make her desolate, next naked. This desolation must be distinct from this nakedness. We cannot for a moment hear of poetical amplification in prophecy. How then can she be made *desolate*, except by being placed in a *desolate* situation? It is true that she was from the commencement in the desolate place †, but as long as she sat in all her pomp on the beast with his heads and horns, the desert was no desert to her. If, however, we recur to the Western Church of ch. xii we shall find that she fled in the Wilderness *clothed with this sun* at the Reformation. That Church was in heaven until she brought forth the manlike son, the Regenerated, Reformed Church, now enthroned in England. At the momentous era of the Reformation, she fled in the wilderness persecuted by a furious enemy, and bore with her the Sun of Rome with which she was invested. At the Reformation therefore was it that the Adulteress fled in the desolate place, and was eminently made desolate. The Western Church fled in the desert, and the antitype of her Sun was eminently ‡ deserted. It would be superfluous to shew that since the Reformation, the power of Rome has wasted to a name.

\* [ἡρημωμένην.] † ἐν ἔρημῳ. ‡ ἡρημωμένη—ἐν ἔρημῳ.

‘ And naked :’ they strip her in the next place of all her former magnificence. The purple, and scarlet, and gold, and precious stones, and pearls, enumerated in the fourth verse are now the prey of the spoilers. Since the era of the Reformation all the countries of Europe have concurred to spoil her. In their former infatuation they had heaped upon her the hire of her whoredom, enriched her with all their wealth, and endowed her with a power most palpably prejudicial to their own freedom. At the Reformation however, the nations began to pause from their infatuated conduct ; and instead of continuing to increase the Romish domination with the exorbitance of power, and to heap their riches on the accumulated wealth of ages, were tempted to hate her for the very sake of her riches. Of her temporal power there remains scarcely a trace in the darkest countries of Europe, and in the Protestant moiety not a vestige. Where she is still nominally acknowledged as the ecclesiastical head, yet her possessions have been the resource on every emergency. Her authorities in France have been reduced to ignominious and despicable pensioners upon the throne. In Italy itself the precedent has been followed. In Spain and the whole southern peninsula her wealth has been seized by either contending party ; and from this fund have the Germanic states recruited their wasted resources. She has not a tythe of the wealth, nor a hundredth part of the power which she possessed when in the fifteenth century she rode joyously and triumphantly upon her Vassal Beast.



Thus has she been partly made naked. The prophecy has not yet however received its full accomplishment.

“ And her (*fleshes*) fleshly parts shall they devour.”

The body is the body politic, in which the characteristic life is preserved. The Romish clergy compose the body of the Adulteress. The devouring is the causing this clerical body to cease to belong to the Adulteress of Rome; and perhaps in the propriety of the symbol we must conceive that the ravenous wild beast is the principal agent in this devouring. Within the Protestant moiety of Europe this prophecy has received an accomplishment. Within the Romish remainder every thing seems verging to such a point. The clergy of France and her dependencies have been officially required to renounce all dependence on the See of Rome (see Chap. xvi.); have been threatened with an utter removal if they would not obey; and have repeatedly heard from the Imperial throne a voice proclaiming that the Pope was only Bishop of Rome. The same momentous changes seem silently working themselves a way in the other Romish countries; and if the prophecy be not fulfilled within the remainder of the third vial, as it may be, the era of the fourth, when the vial is poured on the sun, will in all probability contain the devouring of the flesh of the Adulteress, and in the exceeding grievous scorching, the subsequent burning her with fire.

“And herself shall they utterly burn up in fire.”

Fire is the emblem of war. The idolatrous Romish domination shall therefore be utterly destroyed in the events of war. As the woman still exists, and as this event seems subsequent to the devouring of the flesh, which has not yet received its full accomplishment, these great wars, in which or by which she is to be wasted to her destruction, are yet future. They may belong in part to xvi. 9, and the fourth vial; whereas the influence of the third has not yet abated. It will be perceived that I have translated the verb † as an utter destruction, according to the translation in xviii. 8, and its known forcible purport. As, however, Great Babylon comes in remembrance before God, and he remembers to punish her iniquities, under the seventh vial or in one of the plagues, her utter destruction cannot take place until the end. She is to be wasted by, or in consequence of war, but at least her nominal existence may be to remain, the smoke of her burning to continue to ascend, until the simultaneous fall of her adversary the beast. Her great torment from this mystic fire, may be expected under the fourth vial; her smoke will ascend unto the end of the seventh plague, when the fuel shall no more be found for the fire.

The preludes to this great burning may have already been exhibited. Independently of the

open and successful attacks made upon the Pope, the Head and representative of the Romish Church, the Romish clergy, their convents, and all their religious institutions, have been generally the greatest sufferers. The fire of the late European wars has most materially affected the sinews and the strength of Romish domination. It thus seems that it is not a pure power, that is to be the first instrument of the humiliation of the pride of Rome. As the beast, with the *false prophet*, (who includes indeed the Western horn) eventually falls before an opposing pure Society, so is the Adulteress of Rome persecuted and ruined in her old age by those who had been her admirers and lovers, who had partaken of her abominations, and who finally indeed only transfer their allegiance to the wild beast, to a power whose enormities have been at least as flagrant, and of much longer duration.

The extensive import of the waters has already been considered. There is perhaps to be seen in this enumeration a distinction between mixed people and distinct Gothic nations; and there may possibly be discovered some further import.

There is now, however, to be considered a striking illustration of the motive of the final desertion of the Adulteress, and the manner of the consequent afflictions.

17. “*For* the God has given to their hearts to  
“ fulfil his will, even to fulfil one purpose;  
“ and to give their kingdom to the beast

“ until there should be about to be fulfilled  
“ (or made perfect), the Words of the God.”

The God is not, I conceive, the Beast, the God of the earth, inasmuch as the angel is now delivering the partial interpretation, and as the pure *Words* belong to the same God. The aorist of the *fulfilled* was justified in the tenth chapter, and will again occur in the twentieth. The Words are rendered personally and according to Griesbach's text.

The whole band of God's enemies hate the Adulteress, *for* their hearts are over-ruled to fulfil the purpose of God, even to fulfil one purpose, and to give their kingdom to the beast. The kingdom and crown is invariably symbolical of the spiritual authority. All the corrupt people give the *ecclesiastical authority* to the Beast. They take away the crowns, which they may be supposed to have given into the keeping of the Adulteress, that proper ecclesiastical See of Rome which at first had a spiritual kingdom over the spiritual kings. These crowns they now give to the Beast. The secular Beast, as was shewn to be probable under the fourth vial, receives the whole ecclesiastical power so lately administered by the Adulteress. It may nevertheless be taken from the one, some time before it be given to the other. The Emperor surely must ere long become the Pontifex Maximus; and the temporal and spiritual rulers of the Empire must be in some manner and measure identified. This event takes place in the representative ten kingdoms, with

the consent and, perhaps, the approbation of the ecclesiastical establishments, for that is implied in the thirteenth verse, wherein are described the churches themselves voluntarily giving to the beast their authority, direct and indirect, which as kings they had received. Thus is the *same purpose* of the thirteenth verse eminently fulfilled. Such, then, is the judgment of the Adulteress, and such, perhaps the cause, perhaps the consequence, of the enmity of the beast. It will have been perceived that the kings of the thirteenth verse, although by delivering their power to the Beast, they forsake their allegiance to the Adulteress, yet are not represented as destroying or burning her. As powers purely ecclesiastical, they had no such power. That office is appropriated and reserved for the people, horns, &c. &c. On the inadmissible supposition that the kings of the twelfth verse are horns interpreted, there would be a futile redundancy, since the seventeenth verse is almost a repetition of the twelfth. Applicable, however, as it is to different powers, it becomes full of expression.

The beast has thus his ecclesiastical authority for an allotted time, even ‘until there should be about to be fulfilled the Words of the God.’ At that time we may be in expectation of a general desertion of the beast; the ecclesiastical authority will be at that time withdrawn from him.

An examination of chap. xix, where the Words appear, and of xxi and xxii, where they are described as the conquerors, will give us beyond a doubt the time when they are about to be fulfilled.

That time is immediately upon the effusion of the seventh vial, when the vine is trodden, and *It is done*; immediately prior to the fulfilment of the seven plagues, one of the first of which is, the judicial division of this identical great and resolutionized city into three parts; immediately at the time the temple is opened, and when, perhaps, some of these enter; when the ten churches are spiritually vanquished by the Lamb, the pure Church, the King of Kings, and Lord of Lords (verse 14). At the end of the short-lived seven plagues the Words are fulfilled. They are, therefore, about to be fulfilled at the commencement. When the vine is trodden, perhaps by this very treading is destroyed the ecclesiastical power of the Beast.

“ And the woman which thou sawest is the  
“ city the great, having a kingdom over the  
“ kings of the earth.”

As the narration was to be continued in the next chapter, under the symbol of a city, it was more expedient to close the elucidation with the city. In this interpretation, therefore, of the woman and the beast, the history of the beast is first given: it is followed by the interpretation or elucidation of all the circumstances; and last of all comes *the woman, the city*.

She is the city, the great; and her name is upon her forehead, **BABYLON THE GREAT**; and while St. John was discoursing with the angel in the wilderness, she was enjoying an ecclesiasti-

cal authority over the ecclesiastical kings. The supposed place of the exhibition was, as we have seen, in the Latin division of the Roman Empire: the time, within the seventh and eighth centuries, after the resurrection of the beast, and the adultery of the Bride of the Lamb, after the Roman earth had become a wilderness, before the jurisdiction of the seventh head.

It will be observed, that the angel only *shews* the mystery: he does not explain the riddle, but only gives a clue to it. He thus elucidates symbol by symbol. The waters *are* Gentiles and horns and the beast, and the woman *is* the city aforementioned, a church over churches of the Empire. In the actual period of St. John's life, neither the horns, nor city, nor kings were in existence. He saw them, however, in the vision, when borne into the wilderness. It hence follows that when we are informed that the woman *is* the city (in the present tense), we are not by any means to apprehend that the angel *intended*, whatever has been the event, to point out the literal reigning city of Rome, as the future throne of the woman's spiritual Empire. She is called the city the great; and was lately termed Babylon the great; and in the seventh verse of the next chapter, calls herself a Queen. Every part of the description concurs to represent her an ecclesiastical power. If, however, the queen be an ecclesiastical power, the propriety of the symbol demands that, in all cases, every symbolical king must be ecclesiastical likewise. The king must be of the same nature as the queen.

Again : a woman is always in the symbol ecclesiastical ; a city the same. As a beast is a secular power, and has seven heads and ten horns, secular adjuncts to his symbol, so that every part of the symbol is in full accordance, so when the city is connected with kings, these kings must be the churches under the ecclesiastical domination of the ecclesiastical Empress city, who afterwards revolt, diminish the Sun to a star, and give their authority to the Beast. If it be alleged that the city need not be symbolical, because the heads when interpreted were not symbolical, it is replied that *the city the great* is a manifest reference to a former symbol or symbols, as were not the seven kings. The first kings are literal for kingdoms, because they are interpreted kings ; but these last are symbolical, as having connection with *the city* symbolical. Literal and symbolical may never be presented in one picture.

It strikes me indeed with some surprise that after such reiterated mention of the ten Gothic horns, who would have furnished an interpretation far more plausible, there should ever have been advanced any idea upon this verse, which, departing from kings really independent, recurs to Old Rome and her mere *tributaries*. As our kings, however, may not be understood otherwise than as ecclesiastical, they can neither be the modern horns, nor the ancient provinces. By thus cleaving to the true meaning of the prophecy, we forsake indeed the seducing idea that the Prophet intended, according to the casual fulfilment, to point out Rome, literal Rome, as the seat of the



ecclesiastical domination ; and the still more plausible notion that these kings are the ten horns, over whom and their successors the woman always claimed and often enjoyed a literal and absolute dominion. We must, however, follow the symbolical truth ; and content ourselves with a mere allusion to the reigning city of Imperial Rome.

An idea has been lately promulgated that the Church of Rome never professed the corrupt and horrible maxims of which she is accused in Protestant countries. The imputation is ascribed to the spirit of party ! This assertion is a little bold in rising up against the authentic documents of history, and against almost every page of almost every historian who has treated the subject. Confutation in form would be most idle. That there has ensued an immense reformation to the whole Western Church from the vigilance of Protestantism is most certain ; but it yet remains to be seen whether even that reformation be abiding. It has been gained in adversity, while the peoples and multitudes have been joined with one consent to make the Romish head desolate and naked. On that head the full sun-shine of prosperity may never again beam. To Rome's last hour she may continue a forsaken persecuted fugitive ; but on another power, become ecclesiastical, we have every reason to suppose will be heaped her power and dominion. We have yet to see what form this other ecclesiastical power will assume. Certain it is, that the false prophet is most intimately joined with the beast in his last nefarious practices, and final ruin. Dismal is the

aspect of the continental world. The present meek and virtuous head of the Romish Church has shamed most of his predecessors; but his elevation has not been a giddy one. When he falls, and the delay may not be long, either in the ordinary course of Nature or of Tyranny, we shall of course see the Papal crown on the brow of some tool of the Murderer. The first man of Europe has never yet seemed an instant deterred by a sentiment either of superstition or of religion. He may seize the crown himself. Whatever then may be the veering policy of that individual, such must be the public appearance of the supple ecclesiastical power.

In a blind submission to the Head of the Church, venial, we may trust, from the prejudices of education, and in a Church, which contains all the fundamental doctrines of the Christian faith, although with a pinnacled superstructure of error, many million good and virtuous men may have been educated for heaven. These brands plucked silently from the fire make no part of the Prophetical account. The prophet could only see Rome in her outward visible form: she is denounced as adulterous and bloody. When the two-horned false prophet becomes again an active agent against those on the Lord's side, then will the old and hideous appearance too probably be resumed. Then will the two-horned false prophet finally be crushed for ever; and then will the pure Church and the pure nation receive those crowns of glory which are never to fade away.

## CHAP. XVIII.

VERSE 1—3, THE PECULIAR INFLUENCES OF THE CALVINISTIC CHURCH, AND, 4—8, THE CHURCH OF ENGLAND, AGAINST THE ROMISH POWER; 9—17, LAMENTATION AND DESERTION, 17—19, ON THE PART OF HER ALLIES, AND, 19—END, THE DESTRUCTIVE EFFECTS OF THE FRENCH REVOLUTION.

" Art thou too fallen, Iberia ; do we see  
The robber and the murderer weak as we ?  
Art thou the God, the thunder of whose hand  
Roll'd over all our desolated land,  
Shook principalities and kingdoms down,  
And made the mountains tremble at his frown ?"

*Cowper, i. 144.*

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THE elucidation of the last chapter was so contrived by the angel, as that a notice of the *Empress City* should immediately precede the appearance of the angels. These, under this convenient symbol, carry on the description of the fall of the corrupt church. We have here the mixture of the symbolical woman and city. The woman is depicted with the mural crown. When we lose this symbol we shall know that we are arrived at the conclusion of our subject, which is, the elucidation of the judgment of Babylon, the Great. We have not, however, concluded, until we arrive at the eleventh verse of the next chapter.

The steps which lead to the final judgment of the great Adulteress are now about to be seen.

That this chapter is successive to the last, forming with part of the nineteenth one subject, has been already amply shewn ; and it appears once more from the *connective* words, with which we continue : *After these things, &c.*

1. “ And after these things I saw another angel  
“ coming down from the heaven, having power  
“ great ; and the earth was lightened from
2. “ his glory ; and he cried (in strength \*) with a  
“ loud voice, saying, ‘ Fell, fell, Babylon the  
“ great ;’ and it was an habitation of demons,  
“ and a dwelling-place of every spirit unclean,  
“ and a dwelling-place of every fowl unclean.
3. “ and abominated ; because from the wine of  
“ the poison of her adultery drank all the na-  
“ tions ; and the kings of the earth with her  
“ have committed adultery ; and the merchants  
“ of the earth, from the power of her licen-  
“ tiousness are enriched.”

Before we proceed upon the interpretation, it should be observed, that there is much difficulty in the arrangement of this chapter. Beside the angel and St. John, there may not be fewer than six speakers ; and the distinction of the speeches is by no means strongly marked. The three angels, being public agents, are indisputably seen and heard by St. John : the kings and merchants are not so. These last may only occur in the poetical and prophetical narration ; and it may admit of a doubt, whether the company, des-

\* Griesbach rejects.

cribed from the seventeenth verse to the end of the nineteenth, be, or be not, absolutely produced upon the stage like the three angels. This question will be debated, as we proceed.

As the angel-expositor had been so deeply and directly concerned in the illustration of the last chapter, I was for a time much inclined to conceive that he was here also employed in active elucidation; and that a great part of the chapter was composed of the interlocutions of this illustrator. From him I suspected that the prophecies respecting the kings and merchants proceeded, and from him the constant addition of the reason of judgment, ‘Because, &c. &c.’ This idea seemed the more plausible from the boast of the woman, that she *sat a Queen*, neither a widow, nor a mourner, which boast seemed to be only attributable to the time of the vision, before, at least, the angel of judgment had pronounced that she was *fallen*. These ideas, which may probably be erroneous, are only detailed that succeeding commentators may be spared the pains of travelling, like myself, with labour and difficulty, forward and backward, over the same ground; and, moreover, indeed to obviate the suspicion that I have ever been guilty of hasty and superficial surveys of my subject.

I was first led to retrace my steps from the insurmountable difficulties which were experienced in the attempt to determine the *boundaries* of the presumed interlocutory portions. If to the angelic expositor were attributed the *reasons* of the judgment, which must have been given, if

any, I perceived that there was an unjustifiable departure from the exact parallels in chap. xiv. where certainly is no interlocution. The omission, moreover, of the customary specifications of the commencements of the angel's expositions was glaring; and more particularly, as the short expression, *He saith*, or *he said*, would have precluded the possibility of mistake. It was rather apt to raise suspicion, moreover, that the woman should so strenuously assert that she *was* a queen, *no* widow, *not* forsaken by her royal adulterers, and *not* a woman of sorrows. Why should she have thus expressed her vaunt, had she, at the time of the vaunt, been sitting on the beast, committing adultery with the kings, and most gorgeously arrayed? The boast would clearly never have been made unless there had been some doubt in her own mind. It is weakness ill-concealed under the ostentation of strength. It is expressive that she had suffered some tremendous shocks; but yet, according to her own idea, had not been altogether and irretrievably hurled from her seat.

It may be said, perhaps, that I have raised a spirit to lay it. The arrangement, however, was of too great importance to be cursorily treated. The chapter shall now be laid out according to ideas of probable correctness; and the plan may receive justification as we proceed upon the several parts.

The *first* verse is of course from the mouth of St. John, describing the descent and appearance of the angel representative of the Calvinistic so-

cieties. To the end of the *third* verse we have the counterpart of the speech of the same angel, as given in the *xivth* chapter. From the *fourth* to the first part of the *seventeenth* verse inclusive, may be an evolution of the parallel speech of this angel, the third in the *fourteenth* chapter, *as far as* it regards one *particular* power ; or it is more than possible that this third angel's speech may end with the *eighth* verse, and that St. John himself, who certainly utters the ejaculatory exhortation of the *twentieth*, may assume the character of the immediate prophet to the first part of the *seventeenth*. From the middle of the *seventeenth* to the end of the *nineteenth* verse is a party, who now make their appearance and lament over Babylon in the strains which by the foregoing angel had prophetically been put into their mouth. This is succeeded by St. John's animated apostrophe of the *twentieth* verse, calling upon the heavens and their inhabitants to drown this lament by their rejoicings ; and there comes forward in the succeeding verse some mighty angel, who seems indeed to have been an indefinite time upon the stage ; and who, subsequent to his impetuous action, utters a prophecy against Babylon to the end of the chapter. This arrangement will not, I conceive, upon investigation, appear complex, but very uniform and simple. It is by no means, however, improbable that improvements may be made upon it, or at least more certainty attained.

We return to the angel who first appeared ; and we find his words and the very rhythm exactly agreeable to the words of the Calvinistic angel of

chap. xiv, who cried, “*Fell, fell, Babylon the great*;—(because \*) from the wine of the poison of her adultery drank all the nations.” It cannot reasonably be doubted that here is that very angel, and that very voice. He appeared in that xivth chapter, which partly regarded the two-horned false prophet; and now at a parallel point of chronology, the vision of this angel is again presented: his voice sounds again in the ear of the prophet, and at greater length, inasmuch as Babylon and the West is now the exclusive subject.

The repetition in each passage of the commencing verb, *Fell, Fell*, seems to have little other purport than by the peculiarity to leave no doubt of the identity of the speakers, and indeed of the speeches. The words are nevertheless from Isaiah xxi, 9; yet, although this may give a farther reference to a prophecy in Isaiah which deserves much consideration, it does not by any means invalidate our remark. It might almost indeed seem that one of the direct purposes of the more modern prophecy delivered to St. John, was the delivery of a key, and a chronological order to the ancient prophecies, a plan or skeleton to be filled up from the more full storehouses of his predecessors. A field is here open for much scientific and useful research.

The Calvinistic angel is thus at once introduced without any regard to the Lutheran, who preceded in the xivth chapter. This is exactly what might have been expected; because the Lutheran

\* Doubted by Griesbach.



church proper has been seen to have had an influence *eminently reforming*, but by no means *destructive* of Babylon. It appears, moreover, that besides the Lutheran angel, another great body, which was exhibited in chap. xiv, is here entirely omitted. That company of the 144,000 with the Lamb on the Mount Sion, was the comprehensive symbol of the saints who, existing individually in the first nine centuries of corruption, could not be gathered into any merely national symbol. As Babylon did not begin to decrease until the Reformation, when the pure Christian worshippers became embodied, it is not these 144,000 who can be considered as effecting the torment and fall, and these can of course claim no share in this judgment upon Babylon.

That the earth was lightened by the glory of this angel, implies merely his great power and strength; and is no indication of purity. This observation has been already advanced; and may be clearly perceived from xii. 1, and xvi. 8. The mighty and strong voice expresses the strength and effect of the proceedings of the speaker; and it is notorious that the Calvinistic churches, from the characteristic violence of their proceedings in almost all the countries of the Roman earth, have indeed been mighty agents in removing the woman Babylon from her seat upon the Beast. The angel is here described as coming down from heaven. The Calvinistic churches entirely forsook the established ecclesiastical system, while a characteristic of the next angel is that he spoke from it.

The first descended from authority, the other remained in stable possession.

We must remember that this whole chapter is illustrative of Babylon, and the kings therein; and that the illustration is frequently by parallel symbols. The waters were, among other things, horns and the beast; the woman was the city; and this trio of the demons, foul spirits, and birds unclean and abominated, of the second verse, are simply interpreted or elucidated by the correspondent nations, kings and merchants. 'Long,' says Doddridge, 'has she, in a metaphorical sense, been the hold of every foul spirit, and the cage of every unclean and hateful bird.'

"It was an habitation of demons;—be-  
"cause from the wine of the poison of her  
"adultery drank all the nations."

The true Christian church is called (Eph. ii. 22) an habitation of God through the spirit; the corrupt church is here the habitation of devils, or corrupt symbolical deities. It was shewn in the course of the sixteenth chapter that these demons are symbolical *deities*, in the same manner as the Beast is the great *God* of the earth. These symbolical deities may consequently intend separate kingdoms of some sort, and impure as connected with Babylon. They are, according to the text, the nations who, until this marked era, were drinking, to intoxication, the poisonous wine of her corrupted doctrine, the blood of the saints, or the suppression of the truth. These nations,

however, at this time begin to *hate* her. They begin to *forsake* her ; and, as we learned from the last chapter, they soon strip her, and make her desolate, and eat her flesh, and burn her with fire. At this time, then, the *woman Babylon fell, fell* from her seat upon the beast, and all the waters. This fall is not, by any means, the demolition of *the city Babylon* ; since we find, at subsequent periods, the city in existence, and at a very distant point of the chronology are shewn the manner in which it *should* fall. It is *the woman Babylon* who, from the time of the might of the Calvinistic angel, ceased to sit a queen, surrounded by her paramours ; and where the voice of sorrow never reached. The signal of desertion was then given ; and although the shock was not so instantaneously fatal, as for a time it promised to be, yet she has never recovered, and never shall recover from its disastrous effects.

“ And it was a dwelling-place of every spirit unclean — because — the kings of the earth with her have committed adultery.”

These spirits, if they be independent of any substance, exactly correspond with the nature of the spirits of the first and fourth chapters, who were annexed in one case to the Being who held them, in the other to the symbolical company around the throne. In those instances they were clearly representative of the fellowship of the Holy Ghost, without whose presence no literal Church can be holy, and no symbol of a pure

Church perfect. These Spirits may seem to have some correspondence with the angels of the Dragon, who contended in chap. xii. with Michael and his angels. The unclean spirits we find, moreover, in xvi. 13, going forth *upon* the kings of the earth, misleading them. Uncleanness, according to Parkhurst, is unfitness for admission to the peculiar rights and privileges of the pure Church. I apprehend, however, that these spirits are connected with the dwelling place, as the defiling inhabiting soul of the dwelling place, the corrupt principle of the corrupt Church, as the spirits of the first chapters were the Holy principle of the Holy Church. Thus the corrupt principles of this Empress city, or ruling church, were the cause of the adultery of the kings or churches of the earth. Thus the adultery, the unclean spirit, is the impure doctrine and practice, thriving on the suppression of the truth. The correspondence is obviously preserved.

“ And it was a dwelling place of every fowl  
 “ unclean and abominated——because——  
 “ the merchants of the earth from the power  
 “ of her licentiousness were enriched.”

‘ And these are they which ye shall have in  
 ‘ *abomination* among the fowls’——(Lev. xi. 13,  
 and Dent. xiv. 12.), even every bird of prey, as enumerated. Now these are abominated, and therefore birds of prey; and they are birds of prey whose habitation is the city. They are, consequently, from their abode in the ecclesiastical

city, ecclesiastical. They are fit inhabitants of the corrupt city; because they are unclean, 'unfit,' says Parkhurst, 'to be admitted to the peculiar rights and privileges of the pure church.' One of the four living ones, had the form of an eagle, in correspondence to which, this symbolical bird becomes *ecclesiastical*. Hence again all other birds ecclesiastical, and only differing in degree, as merchants from kings. We may find also from a comparison of the xvth and xixth chapters, that all the fowls which fly in the midst of heaven absolutely compose the false prophet, and identified beast, and kings; and hence again appears their individual ecclesiastical character.

Independent of this interpretation, a proof may be given that the merchants are in the same manner and degree ecclesiastical. Hence will result a double proof; since the passage before us also declares the birds to correspond with the merchants.

The merchants dwell in this city, or at least trade with similar merchants who dwell in it. As the dwelling is ecclesiastical, so is the purpose of their trade. They themselves, therefore, are ecclesiastical. The kings are ecclesiastical; and represent kingdoms. The merchants are subjects and parts of these kingdoms. As the kings and kingdoms are ecclesiastical, so are their parts or subjects, the merchants; and in accordance both with the city and the king, the merchants are corrupt and avaricious. At the same time, no prophecy is of *private* interpreta-

tion. As the birds were inferior churches, or sees, component of the corrupt Catholic Church, or Hierarchy, so these merchants are inferior to the kings, which are the great national churches: they are the smaller bodies of the clergy, the Secs, which were enriched by their spiritual traffic with the Romish Adulteress. One of the succeeding angels, moreover, informs us that these were not simple merchants, but in the order of nobility come next in rank to the very kings. They are the *Meyirans*, the Princes. 'Thy merchants were the Princes of the earth,' and such Princes, from vi. 15, as accompany with the kings; and have precedence of the rich men, and chief captains, and mighty men.

I presume it would be considered altogether superfluous to demonstrate again on this slight occasion, that kings are always and exclusively ecclesiastical. I am, nevertheless, anxious on this point, because I think I can foresee that this novelty will be disputed. Yet indeed such dispute will, at the same time, affect the sense of many other parts of Holy Scripture. The apostles constantly use the king and the kingdom in a sense manifestly spiritual; and they followed the example of their Lord, whose kingdom, and kingdom of heaven, are, I believe, invariably the Church visible; and whose kingdom of God is that kingdom in this world, but not of this world.

The only objection which I can propose to this system of interpretation is, that the present use of the *or* departs from the parallel in chap. xiv.

I am not sure that it can be fairly considered as a departure; and were it even such, I confess that I had much rather preserve the interpretation than the parallel. Griesbach, moreover, expresses doubt of the very authenticity of the alleged word in the parallel.

4. " And I heard another voice from the heaven,  
 " saying, Come out of her, my people, in  
 " order that ye may have no \* fellowship with  
 " the sins of her; and of the plagues of her, in
5. " order that you may not receive; because  
 " there have followed (or cleaved) of her the  
 " sins unto the heaven; and remembered has  
 " the God the iniquities of her.

There cannot be a doubt that we now hear the words of the third angel of chap. xiv. It is now slightly varied; because Babylon is peculiarly the present subject; the second beast and the Likeness of the first are not concerned at all in the prophecy, and the first beast not immediately. As the last angel was Calvinistic, this is the Church apostolical, eminently at least existing in *England*. We hear the voice from heaven of the witnesses who ascended into heaven, and of the man-child who was caught up unto God and his throne. He continues to speak, possibly until the end of the eighth, possibly until the middle of the seventeenth verse. As his words occupied much greater space than his contemporaries in

\* Ephes. v. 11.

the fourteenth chapter, so in either case do they at present, and thus is a peculiar importance attributed to the English character.

The address of this angel clearly shews the manner in which he represents a community. He addresses a body with the appellation, 'my people.' Now as it most assuredly is not any member of the literal Godhead who addresses them, the address to *his people* must intend the people of whom he is angel or representative. The situation in which he places his people for some considerable, though undefined time, looking out and preparing for the fall of Babylon, is plainly implied by the future tense preserved in his speech of unexampled length. As the people are called to come out from her, lest they should have fellowship with her sins, and receive of her plagues, it is palpable that they which do come out from her, so as to have no farther fellowship with her sins, are *not* to receive of her plagues. To the Calvinistic angel this peculiarity does not appertain in either description, nor indeed to the Lutheran. It is a peculiar promise, applied to England, both in one and the other.

There is a plain allusion to Jer. li. 6, &c. 'Flee ' out of the midst of Babylon; and deliver every ' man his soul: be not cut off in her iniquity, for ' it is the time of the Lord's vengeance. Forsake ' her, for her judgment reacheth unto heaven, ' and is lifted up even to the skies.' The manner in which her sins are to be understood to follow her, has already been intimated in the comparison of the thirteenth verse of chap. xiv. As



the good deeds of the good follow them with blessings, so the sins of Babylon find her out. Evil hunts the wicked person to overthrow him. If the varied reading be adopted which is respectably countenanced by MSS. and commentators, the sense will be little affected. The same accompaniment of sin is given whether they *follow*, or, in the more energetic expression, *cleave to* her. From Jeremiah we moreover gather an assurance that this coming forth is an intimation of the great secession at the time of the Reformation; because it is added, "We would have healed Babylon." Hence results another proof that the society intended is at least one of the Protestant Churches.

"Blest England, if this happiness be thine!"

6. "Give to her, even as she herself gave; and  
"double unto her double things according to  
"her own works: in the cup in which she
7. "mingled, mingle to her a double (*cup*). So  
"much as she hath glorified herself and lived  
"licentiously, so much give to her torment and  
"sorrow. Because in her heart she saith, I  
"sit a Queen, and no widow am I, and no
8. "sorrow shall I ever see, therefore in one day  
"shall come her plagues, death, and mourn-  
"ing, and famine; and in fire shall she be  
"utterly burned, because strong is the Lord,  
"the God, who judgeth (or, *hath judged*) her."

It would be needless to shew from the crowds of examples, that the doubling is simply an ener-

getic expression for great abundance. The comment, which I can offer upon the words before us, is little more than a few extracts from Isaiah and Jeremiah, upon the fall of Babylon. I apprehend that they must greatly regard the same judgment.

‘ Put yourselves in array against Babylon ; take  
 ‘ vengeance upon her ; as she hath done, do unto  
 ‘ her ; recompense her according to her work ;  
 ‘ according to all that she hath done, do unto her ;  
 ‘ for she hath been proud against the Lord. Be-  
 ‘ hold, I am against thee, O thou most proud, O  
 ‘ daughter of the Chaldeans, thou shalt no more  
 ‘ be called the Lady of Kingdoms. Thou saidst,  
 ‘ I shall be a Lady (*Ἀρχισσα*) for ever. I shall not  
 ‘ sit a widow, neither shall I know the loss of  
 ‘ children. Therefore these two things shall come  
 ‘ to thee in a moment, in one day, the loss of  
 ‘ children and widowhood. The most proud  
 ‘ shall stumble and fall ; and none shall raise her  
 ‘ up ; and I will kindle a fire in her streets, and  
 ‘ it shall devour all things round about her.’ (Is.  
 xlvii. 5—9 ; Jer. l. 15, 29—32.)

St. John gives little more than a translation of his more ancient prophetic brethren. The one day, in which these evils are to come upon her, may possibly imply more than one apocalyptic era, more than the limit to the avenging *season* of the seventh trumpet, the seven vials and plagues. It was demonstrated, that all the seven plagues are included in the one same year, or prophetic day ; and this may be *the day*. As exact may be found the import of the *one hour* in xvii. 12, and

of the *one hour* thrice repeated in this chapter. Hitherto it has been vaguely understood as one uninterrupted period of time, one period of suffering, unbroken by any respite. Upon these hours I shall have something to suggest.

The comment which I subjoin upon the general subject must, I fear, be very inadequate. Yet I may say that it is more than possible, that the people of this angel *torment her*, principally or exclusively, *by their purity*. They have given unto her double, are *twice* as pure as before she corrupted them. She boasts that she sits a Queen; and *therefore* is she punished. She is the most proud; and accordingly boasts, as it was shewn, even when all pleasant things had began to depart from her. She had survived the first rude shocks; many of her royal paramours still stood around her; and the merchants were yet trafficking. She said in her heart, I am yet a queen, no widow am I, no sorrow shall I see. It is well known that it was lately a favourite speculation among political calculators, that Rome would continue to gain upon the Protestant churches, until she had attained once more her ancient domination. Her advocates exerted themselves in every quarter; and so far at least succeeded, as to raise in other quarters of the world a full compensation for what they had lost in Europe. The pure and meek spirit of a mild religion might never have prevailed against her, or not for ages; it remained for the gigantic power of impetuous infidelity to crush her in a moment.

“Rome shall *perish* ! write that word  
 In the blood that she has spilt ;  
*Perish*, hopeless and abhorr’d,  
 Deep in ruin as in guilt.”

*Cooper's Boadicea.*

Whatever she said in her heart, the prophetic spirit of the angel denounced that she should *never* recover. She is already dead *as a Queen*: she already mourns for the want of her gorgeous apparel (verse 12): she is attacked by famine (14): she is burning in fire (18 and xvi. 8, xix. 3); and soon shall be utterly burned by this symbolical war; for heavy upon her is the hand of the

9. “And there shall weep and wail over her the  
 “kings of the earth (they who with her have  
 “committed adultery and lived licentiously)  
 “when they see the smoke of the burning of  
 10. “her, afar off having stood through the fear  
 “of her torment, saying, Woe, Woe, the city  
 “the great, Babylon, the city the strong;  
 “because in one hour has come the judgment  
 “of thee.

Whether the angel thus continue, or St. John thus prophesy, I dare not peremptorily *determine*, and I will not *conjecture*; I believe it is not a subject of present importance.

It would be difficult to shew a stronger distinction between the horns and the kings, than is contained in the verses under consideration. The horns are among those who at this time hate the adulteress. and make her desolate, and naked,

and devour her flesh, and burn her with fire. The kings weep and wail at this desolation, though constrained through fear to withdraw from their guilty pleasures. Adultery is false doctrine, superseding the true faith. This Romish queen has committed adultery, not, indeed, with all kings, for the Eastern churches have been beyond her influence, but with her subject kings. Kings and queen have alike been corrupted. The native Romish corruptions have been made the corruptions of the Western world; and all the corruptions of the world have been received and fostered by Rome. They have, moreover, lived *licentiously* with her, have *given the reins* to the lust of dominion, and the lust of wealth, and the lust of pomp. Rome has supported the corruptions of these churches; and they have supported Rome.

From the time of the Reformation, however, these kings have been afraid, and have stood afar off. Then it will be remembered were the corrupt remnant affrighted, and gave more glory to the God of heaven. They then ceased to live licentiously with her: they then ceased to commit renewed acts of adultery, or to increase corruption; and in a short time we shall find, according to the prediction of the angel, that they shall weep and wail over her. The horns among others are at this very time consuming her substance, from motives, as it should seem, of mere avarice; and by no means from a principle of obedience to heaven. The churches of these powers yet signify their unaltered attachment, while, neverthe-

less, the secular powers have seized on all her wealth, and all her dominion. Not a tithe of the ancient Romish ecclesiastical possessions are now in the hands of any Church ; and not a hundredth part of the power. Yet the kings or churches continue to this day attached in some degree to their supposed Romish head. A little while however, and they will entirely and formally withdraw this allegiance ; for the sure word of prophecy has declared, that they shall all give their ecclesiastical dominion to the Secular Beast.

We have already determined the purport of a prophecy in a prophecy. When the temple was measured or laid out for building, it signified *the preparation*. This was a prophecy in a prophecy. So in the present case, when the voice of St. John or the angel declares what should be spoken by the kings, it is a symbolical voice, significant of a symbolical voice : it is an action preparatory to an action : it is a cause of an effect. England has been the great bulwark of the Reformation : she has preserved the light which would have otherwise been extinct : she has been the cause direct and indirect of leading the other nations to strip the adulteress of her ill-gotten wealth.

There is a striking peculiarity in the *Woe, Woe !* It is repeated by the succeeding merchants ; and we find it, in the event, the chorus of the nineteenth verse. This striking accordance imperiously demands that the course of these events and this prophecy, be included within the same of the *woe-trumpets*. As the second woe had begun before the commencement of the

little book, it is obvious that the third woe-trumpet must here be intended. Thus too has it been fulfilled. There is moreover an exact accordance in the manner of introducing the limiting idea of the seventh trumpet with the same in xii. 12, where the first blast of the seventh woe-trumpet is represented in the very same manner. Exactly as we should have expected in unison with prior interpretation, the woe is not introduced in this chronological speech until an indefinite time after the secession of the angel's represented people. Precisely in this manner in the eleventh chapter the same event is symbolized by the fall of a tenth part of the city; and soon the second woe ended; and, behold, the third woe came quickly. This corroborative accordance is worthy of some attention; and it seems from the parallel to attribute the words to St. John's mouth rather than the angel's. The same conclusion may possibly be drawn from other chapters.

11. " And the merchants of the earth shall weep  
 " and lament over her; because the merchan-  
 " dise of them no one buyeth any longer at
12. " all; merchandise of gold and silver, and of  
 " precious stone and pearl, and of fine linen  
 " and purple, and silk and scarlet; nor any  
 " thvine wood; nor any ivory vessel; nor any  
 " vessel of wood most precious, or of brass or
13. " of iron or of marble; nor cinnamon (nor  
 " \* amomum); nor odours; nor ointment; nor

\* Griesbach receives into the text.

- “ frankincense ; nor wine ; nor oil ; nor fine  
 “ flower ; nor wheat ; nor oxen ; nor sheep ;  
 “ nor (the merchandise) of horses and cha-  
 “ riots and \* slaves ; nor the lives of men.  
 14. “ And the autumnal fruit of the desire of thy  
 “ soul departed from thee ; and all the dainty  
 “ and the dazzling things fell utterly from  
 “ thee ; and no longer in any wise shalt thou  
 “ find these things. The merchants of these,  
 “ who were made rich by her, afar off shall  
 “ stand through the fear of her torment, weep-  
 16. “ ing and lamenting, (and) saying, Woe, Woe !  
 “ the city the great, the clothed in fine linen  
 “ and purple and scarlet, and gilded in golden  
 “ ornament and precious stone and pearls ;  
 “ because in one hour is brought to desolation  
 “ that so great wealth !”

The whole imagery is obviously extracted from the xxvith and xxviith of Ezekiel. The long list of merchandise given in our chapter is yet exceeded by the catalogue in Ezekiel, which contains almost all which is before us, and many supernumerary articles. These are in either case heaped up in such profusion, that it should seem that nothing *definitively* symbolical can be intended by any *individual* article. The aggregate conveys an idea of very great magnificence, opulence, and luxury, which alone could have created demand for such numerous articles, mostly of superfluity. This is the licentious profligacy,

\* και σωματων ; και ψυχας ανθρωπων.



symbolical of the guilty luxury of an ecclesiastical power, the pride of a pompous worship, and the extravagance of expensive offerings. This subject received some consideration under the fourth verse of the seventeenth chapter.

By the mention of these merchants, St. John is brought to a still more strict agreement with Ezekiel, who enumerates by name the merchants of all the trading states of his age, bringing their various merchandise. Upon Babylon are thus heaped all the superstitious rites and pompous ceremonies of every clime. Thus has Rome been loaded by the influx of the motley superstitions of every age and nation. The trading states of Ezekiel answer generally to the kings of St. John. The merchants are the great men of these states, enriched by their traffic. They are declared in the last verse of the chapter to be only beneath the kings, the Princes \* of the earth. They cannot be any other than the several sees, or separate hierarchies, under each national church, who have made merchandise of God's word, and who with the mark *apostate* buy and sell. These too, like the ecclesiastical kings or kingdoms to which they belong, while they lament, stand afar off. In their hearts they love the sin, though they forsake the sinner. It would be superfluous to shew that this description is an enlargement of that part of xvii, 16, which declares her desolation and nakedness, deserted by her kings, stripped of her magnificent attire, and forsaken by

\* Μεγαλυνες.

the merchants, who ministered to her abundance; for in one hour is brought to desolation that so great wealth!

At this point seems to end the prediction. The speech runs through a considerable period, and by its prophecy, as was shewn, is preparatory to action, as the first cause of the afflictions upon Babylon. When it ceases, we find the judgment commencing. The tense is suddenly changed from the future to the past: this prophecy of the English angel is brought forward in its accomplishment; and under symbols slightly varied, the kings and the merchants actually forsake and lament her; and prove her that dethroned and sorrowing Queen and widow which, while the English angel spoke in the seventh verse, she flattered herself she was not.

The speech of this advancing company will be found to extend to the French Revolution. During the whole first vial of the seventh trumpet, during the ripening of the harvest of the earth, during that time in which the dragon pursued the Western Church general until he cast out the flood from his mouth, the power of Rome was wasting away. Hitherto, however, we have chiefly had before us the woman, or the city, without any allusion to her situation on the symbolical waters. In the ensuing description, the symbol, by a slight variation, brings the waters into notice; and strictly preserving, moreover, the imitation of Ezekiel, fixes the great purport of his obscure prediction.

17. " And every Pilot, and \*every company  
 " in ships, and mariners, and whosoever upon  
 18. " the sea do work, afar off stood; (*aor.* 2)  
 " and were crying (*imperf.*) beholding the  
 " smoke of the burning of her, saying, Who  
 19. " like to the city the great? And they cast  
 " (*aor.* 2) dust upon their heads, and were  
 " crying, weeping and lamenting, saying,  
 " Woe, Woe, the city the great! in which  
 " were enriched all they possessing the vessels  
 " in the sea out of her costliness! because in  
 " one hour is she brought to desolation."

. The pilot, I conceive, answers to the king, the church; the mariners to the merchants, the sees.  
 ' The κυβερνήτης, the master or pilot, had the care of  
 ' the ship, and government of the seamen therein,  
 ' and sat at the stern to steer; all things were  
 ' managed according to his direction. It was  
 ' therefore necessary that he should have obtained  
 ' an exact knowledge of the art of navigation  
 ' which was called κυβερνητικὴ τέχνη,' (Potter's Ant.  
 of Greece, Vol. II. book iii. chap. 19.)

Here it is most clear that the Pilot of the vessel exactly corresponds to the King of the nation, the symbol having been varied to express the city *on the waters*. It appears still more strongly from

\* I have not received Griesbach's approved correction of the text *ἐπὶ τοῦτον πλῆθον*, *by place sailing*; because I can discern no sense in it. This may nevertheless be one of the best arguments for its correctness. It merits consideration. See Woodhouse on the verse.

the following quotation, ‘Τὴς γὰρ ἐστὶν ὁ κτίσις; ὁ κυβερνήτης.’ Who is Lord in the ship? *The Pilot*. (Epictetus, lib. iii. cap. 26.)

The waters, upon which the Adulteress sat, or upon which the city was seated like the ancient Tyre, were interpreted to be, the peoples and multitudes, and nations and tongues, and the horns and the beast. As this, moreover, is the sea *upon which* are the vessels, nothing is more clear than that the vessels and they within them cannot be secular powers. Thus as the rider *on* the animal, the crown *on* the horn or the head, the city *on* the mountain, are the spiritual powers, supported by the temporal, so the vessels *on* the sea. Here again are the kings, which are necessarily correspondent, indirectly demonstrated to be ecclesiastical powers.

As then the merchants were the bodies of the clergy subject to the kings, or kingdoms, so these mariners are subject to their pilot; and as the symbol so minutely corresponds, it will not be necessary to dilate upon these inferior agents. We have, as it were, a chorus of the kings and merchants, of all the clergy, great and small of the Roman earth, lamenting the desolation of the Church of Rome, by trafficking with which all parties had been enriched, and corrupted. Thus are fulfilled, in every particular, the preceding prophecies; and this chorus is admirably calculated to introduce with the finest effect the indignant ejaculation which ensues—

20, “ Rejoice over her, heaven, and the holy  
“ ones and the apostles and the prophets;

“because judged has the God the judgment  
“of you out of her.”

The heaven and its inhabitants are called upon to *rejoice*, while the adversaries cry ‘*Woe, Woe!*’ This is in the pure spirit of Oriental Poetry. The heaven is here plainly put for the aggregate inhabitants; and the heaven and prophets, &c. are correctly opposed to the kings and merchants, the pilots and mariners, whose lamentation *should* be drowned by our shout of triumph.

The call to those on God’s side to rejoice is similar to xii. 12, where the heavens and they that dwell in them, are called upon to rejoice, because the devil is cast down. That triumphal note was part of the introduction to the seventh trumpet, which is a time of God’s judgment. Here, within this last woe, we have the same declaration, ‘God has avenged you on her;’ and hence again it appears that this gradual desolation of Rome is one of the great incidents of the seventh trumpet; and, moreover, that the next great and calamitous event belongs also to the same trumpet.

After Babylon, in accordance to the LXX, and to the original of the prophecy of Daniel, vii. 26, has been long *wasting away* by a gradual and progressive desolation, or, as it is otherwise aptly expressed, by a slow conflagration, her fall is precipitated in an extraordinary manner: a judgment comes *in one hour*. To that event we must proceed; leaving behind us, in the pilots and mariners, an ample field in which succeeding commentators may advantageously expatiate.

21. " And one angel strong took up a stone, as  
 " a millstone great, and cast into the sea, say-  
 " ing, Thus with violence shall be cast Baby-  
 " lon the great city ; and in no wise shall it  
 22. " ever be found any more. And a voice of  
 " harpers and musicians, and pipers and  
 " trumpeters, in no wise shall be heard in thee  
 " any more ; and any craftsman of any craft  
 " in no wise shall be found in thee any more ;  
 " and a voice of a millstone in no wise shall  
 23. " be heard in thee any more ; and a light of a  
 " lamp in no wise shall shine in thee any  
 " more ; and a voice of a bridegroom and a  
 " bride in no wise shall be heard in thee any  
 " more ; because the merchants of thee were  
 " the Princes of the earth ; because in the  
 " sorcery of thee were deceived all the nations ;  
 24. " and in it the bloods of prophets and of holy  
 " ones was found, and of all the slain upon  
 " the earth."

Thus a strong angel performs a most singular action, which of course must be symbolically understood. This action, however expressive of the manner and certainty of the final fall of Babylon, does not actually involve her immediate ruin, though her actual ruin is seen to be a consequence from the continuation of the angel's speech. The stone is hurled ; but Babylon, he says, thus *shall* be hurled ; and in the course of his speech by a sudden address to herself he shews himself *after his action* the agent of her final ruin, a grand preparatory cause at least, that

not a light should shine in her ever again. The prophecy in connection with this angel is thus divisible into two parts. We are first to consider the symbolical action which respects the stone; next, the final fall of Babylon. The whole may be found a subject of curious, interesting, and, perhaps, not uncertain interpretation.

This symbolical action, accompanied by the voice, is the first great overt action subsequent to the Reformation. It is the first great overt action, therefore, of the seventh trumpet; and is subsequent to frequent mention of the woes. It must therefore be the first overt event comprehended in the vials; because we cannot suppose so great an event, occurring in the seventh trumpet, should not be particularized in the vials. Therefore it must be in the *second* vial, when the sea became blood, when was hurled down the Church, with the monarchy of *France*.

A similar preparatory deduction may be drawn from the fourteenth chapter, to which we are almost obliged to preserve a reference. After the flight of the angels of the Reformation, there sat for an indefinite time a Son of Man upon a white cloud; but the first overt *action* was implied by an angel who came forth, crying with a loud voice. It was demonstrated in our interpretation that this angel came forth to exhibit the troubles of France. From this, as well as from the preceding consideration, may we at least strongly suspect that France is implicated in the angel with the stone. The tenor of the symbol will confirm the conclusion that has thus briefly been

drawn from the comparison of the situation in the harvest of the fourteenth, and the vials in the sixteenth chapter. The whole will be corroborated by the magnitude of the action, and the most energetic manner of its introduction.

Dr. Apthorpe, in his discourses on Prophecy, supposes that this mighty angel is the representative of some Christian monarchy. I was surprised to find the admission of such a personification; but do not doubt it to be partly correct. An angel is the frequent representative of a Society; and as the preceding angels were expressive of the Calvinistic and English bodies, it is necessary that the correspondence be preserved. I must add that it might have seemed desirable to have preserved the correspondence in the *ecclesiastical* character of the angel. I do not, however, apprehend that this is necessary; nor would the interpretation indeed easily bear the supposition.

It is to be remarked, that this is not the first appearance of this Society, but that it seems to have been present for some indefinite time. This is, however, the first very remarkable cry and action. As he threw the stone, he cried, *Thus shall Babylon fall*; while as such an action is momentary, it must be presumed that the remainder of his speech, directly addressed to Babylon, is subsequent to the sinking and disappearance of the stone. With constant consistency from first to last, he makes Babylon desolate, until she fall for ever.



Let us now bend our attention to the stone, as a millstone great.

The stone which smote the image on its feet and ten toes became a great mountain, and filled the whole earth ; and the interpretation to Nebuchadnezzar, *the King of Kings*, is that the God of heaven had set up a *kingdom*, which should fill the whole earth. Now as Nebuchadnezzar was a *literal* king of kings; and thus moreover the kingdom in the interpretation *literal*, it is most certain that such stone symbolized a *literal temporal* kingdom; and it may confidently be expected that England is that stone, cut out of the *mountainous image* of the Empire, one of the ten toes, the stone which smites the Roman Empire in its last state, and both in the type and antitype becomes itself universal. This stone and mountain have hitherto, however, been universally understood of the *spiritual* kingdom, the *spiritual* fifth universal monarchy, the Empire of the faith. I am convinced that such interpretation is radically erroneous: I do not see how a Church could be cut either out of the Image, or the mountain ; nor do I see how a Church can be properly brought into contest with an Empire. I will argue upon this idea, nevertheless, because it has been widely received, and because the more correct ideas of a temporal kingdom will, *in this case* at least, be found to go hand in hand. If the mountain be the prevailing Church of Christ, mountains must always be great Churches; and the stone which became the mountain must therefore be also a church of inferior magnitude, since no

variation of *bulk* could vary the nature, the *spiritual* into the *temporal*. But it really may be a subject of some surprise that this symbol has not been fully recognised. Dr. Faber indeed says Mountains are kingdoms and states, but he departs from his definition (into a Church) on all occasions connected with the kingdom of the stone and Empire of the mountain. In Matt. xxi. 41 and 42, the stone also occurs, and has been long unaccountably mistaken. The digression of a few lines may be easily excused, if it be found an important elucidation either of St. Matthew or St. John.

The Jews replied to our Saviour's question in the parable, 'That he would miserably destroy those wicked men, and would let out his vineyard unto other husbandmen, which should render him the fruits in their season.' Here, according to our Saviour's pointed application, in the next verse but one, the vineyard is *the kingdom of God or the Church*, which was to be taken from *their* nation, and given to *another* nation, who should pay the Lord the fruits thereof. He then immediately proceeds to add, that whosoever should fall on *this stone* (most manifestly *this newly chosen nation*) 'should be broken, but on whomsoever it should fall (with a manifest reference to Daniel's stone), it should grind them to powder;' the gold, the silver, the brass, the iron and the clay should, smitten by the stone, become as the chaff of the summer threshing floor! The Jews vainly imagined that the Church was *exclusively* their own, and would not for a moment tolerate 'the idea of *other* husbandmen. Our Saviour,

therefore, goads them with their own prejudices. 'The stone, *the nation*, which you builders rejected, *the same* shall become the very head of the corner.' A Gentile nation, despised and abhorred, and rejected by the Jews, should be entrusted with the vineyard, should pay the fruits, should be made, against all human appearance, the instrument of the utter destruction of the stupendous corrupt dominion, and should become a mighty Empire over all the scene of the prophecy.

Such is this England, the chiefstone of the temple, the ornament of the New Jerusalem. All the qualities of the stone are appropriate to England; none to the literal Saviour. The stone, moreover, as *contra-distinguished* from the vineyard and the kingdom of God, and as exactly correspondent with the husbandmen, is plainly *secular* and *not ecclesiastical*.

The stone of Daniel must, however, in any imaginable case, be a kingdom, whether ecclesiastical or secular, which, set up or established in the days of the ten kings, is at the final dissolution of the corrupt Roman Empire, to become a mighty Empire of some kind. Let the stone then be either a secular or ecclesiastical kingdom: at the fulfilment of this prophecy a church and kingdom fell *together*.

What great church and kingdom were with violence thrown down towards the end of the 1260 days? What such great events were the next overt national actions of prophetic importance after the Reformation? The answer we have

already gained under the parallel of the loud angel of the 14th chapter; and under the sea of blood of the 16th. It will be immediately perceived that this prediction should be attributed to the fall of the great Church and great Monarchy of *France*. If we may be allowed to pity her whom God judges, we should say, ‘Alas for the Church of Rome, which *thus* with violence shall be thrown down and found no more at all!’ The mighty crash, with which the Gallican Church and monarchy fell, was heard too recently in our ears to need a remembrancer. We may yet hear the insulting cry of the Parisians: “*Eveques au carriere!*” Such bloody characters will not be obliterated even by the *violence* of the heavier judgment which may fall upon Babylon.

If we may conceive, as some have done, that our Lord was speaking the language of symbols, when he told his disciples that the mountain (of the Roman yoke) might be removed, and cast into the sea, at the symbolical command of those who had faith, and were aware that the grain of mustard seed, the least indeed of all seeds, might become a great tree, so that the birds of heaven should lodge in the branches of it, the idea lends strength to our interpretation. The idea of the millstone thrown into the sea arose perhaps from the same source as the energetic declaration of our Saviour, Mat. xviii. 6. ‘It were better for him that a millstone were hanged about his neck, and that he were cast into the depth of the sea.’ The drowning of criminals, by rolling them in a sheet

of lead, or suspending a weight to their necks, and casting them into the sea, had been so common a form of execution among the Syrians, Greeks, and Romans, as to have become proverbial for utter ruin.

It is impossible, however, to press the language of prophecy to a conclusion too close; and as it is three times emphatically asserted that in one hour should this judgment come, that one great blow which should effect or precipitate her destruction, I could by no means be *fully* satisfied with this interpretation without a discovery of the peculiarity of *the hour*. That this hour must be peculiarly limited to this judgment is obvious, not only from what has already been advanced, but from the consideration that *the hour* does not occur at all in the first angelic speech, nor in the second, *unless* we extend it to the very event of the Revolution, nor is it once subsequently mentioned. This hurling down the stone is indeed a striking comment on the one hour, on the rapidity with which this judgment should be executed. The prophetic hour is the twenty-fourth of the prophetic day. The day is 360 days: the hour is fifteen days; and within these fifteen days is the judgment to be accomplished. Unless the Revolution can be shewn to have overturned the monarchy and Christianity of France within some marked period of fifteen days, we must at least have leave to hesitate respecting the validity of this interpretation.

For such hesitation however there is no place.

The deposition of Louis XVI, or the legalized destruction of the monarchy of France, was fully effected on the memorable twelfth of August 1792; and the King and his family were speedily conducted to the prison of the Temple. On the still more memorable 26th of August, just *within the prophetic hour, or fifteen days*, the whole nation stood up as one man, and made a formal, legal, national, profession of Atheism. ‘On the 12th of August,’ says Dr. Faber, ‘the Infidel king exalted himself above all law: on the 26th of the very same month, he exalted himself above all religion. As the first of these days witnessed the abolition of all the distinctions of civil society, so the second beheld the establishment of atheism by law. No traces of Christianity could now be found in the reprobate metropolis of the atheistical republic. One of the Churches was converted into a heathen temple; the rest were used as places of public festivity and amusement.’ (Faber, ii. 128.) At the former date the mighty angel took up the stone, as the great millstone. He held the enormous bulk awhile in his hands over his head, and on the latter most horrid day of blasphemy dashed it down into the sea, into that sea of moral death, which became (chap. xvi) as the blood of a dead man, so that every principle of religion or virtue perished in the sea. This is the one hour and the one stroke, alone adequate to the ruin of the Babylonish usurpation.

The sea must, however, be more closely considered; and when we remember that the last incident brought before us *the mariners*, and that

Babylon was seated upon *the many waters*, we must forbear to suppose a direct allusion to the *particular* sea of the second vial which became blood. This sea of course implies the waters just mentioned, the nations and peoples, &c. &c. The great church and monarchy of France were plucked up by the roots, and being hurled down perhaps upon its own part of this sea, sunk for ever. Within, however, the hour of fifteen days, on the 27th of August, the stone was hurled, as it were, against all nations. An oath was then taken by all the members of the national assembly, that every exertion should be used to purge the earth of royalty; and it was decreed that the convention should be a *Committee of Insurrection* against all the kings in the universe. The angel's voice continues in our ears; and this continuance limits the stone to some *mode* of national existence. The stone sunk, and in correspondence to the propriety of the symbol can never more be found or brought up from the deep. Thus France *as a monarchy* is no more found. • Babylon, moreover, as we know from other prophecies, sinks to rise no more. This stone sinks *as Babylon*; and consequently this stone never rises again. The ancient monarchy of France is extinct for ever! The Gallican church *has* however risen again: hence it may once more appear that the stone is *secular* and not ecclesiastical. The action of lifting the millstone, holding it an hour in horrible suspense, and then hurling it with this violence on the sea, expresses no common strength and power, and exhibits this angel

as the Ajax of the host. France has always been the mightiest of the European kingdoms, and such an *impetus* did the Revolution give to her mass of matter, that we may almost be tempted to conceive that she has even outdone the prediction.

At this eventful era, soon as the angel had hurled down the stone, was the following prediction ventured by Rochefoucault, ‘ Liberty is now struggling with despotism. If the cause of liberty prove triumphant, it will be able to organize itself, and to acquire regularity and order; it will cease to be anarchy, and become true national freedom. *If despotism triumph, it will organize itself for no other purpose than to enslave the world.*’ Despotism in fact did triumph; and has begun to enslave not *only* the secular, but the *ecclesiastical* kingdoms.

As the angel with the name of Babylon in his mouth performs this exploit, and with evident indignation against Babylon; and then turns towards her, and denounces her ruin in all the accumulated terms of desolation, it is clear that from beginning to end his hostility is decided. That the first burst of revolutionary principles was in the highest degree vehement against Rome, need not now be asserted; nor perhaps should the reader be detained with the proofs that, ever since the Revolution, the power of France has been, directly and indirectly, instrumental in demolishing this city the strong. The universal confiscation of Church property as far as the French have ever extended themselves, the mark-



ed degradation of the Romish clergy, the insulting and tedious imprisonment of the Bishop of Rome, no longer styled Head of the Church, and the very annihilation of the Inquisition, that last stronghold and fortress of Babylon, have sorely tormented the Adulteress.

The end indeed is not yet; but it rapidly approaches. The period of the third vial is far advanced. The Councils which intervene between the third vial and the fourth, and which we shall also find in the first verses of the nineteenth chapter, will complete the desolation. Then, as we have concluded, will be transferred the mitres of the ecclesiastical powers to other heads than have been accustomed to wear them. It is said of the Church corrupt, and even of this part of it, that its abomination shall be continued for the space of the 1260 days; but it is no where said that Babylon should sit so long a *Queen*. As a part of the corrupt Western Church, once indeed the very Sun which clothed it, Babylon will *exist* to the end of the 1260 days; the last part of her existence will be in a state of utter desolation. The busy hum of men shall cease from her, nay, not a voice shall be heard in her streets. But we have just passed the threshold of history; and are venturing once more upon untried regions. The path, however, which we have many times trodden, and twice at least carefully explored, once under the direction of the angels of the harvest and vintage, and next with the angels of the vials, will now be found with augmented facility. Awhile we must pause, however, to dwell upon

those poetical beauties of the description of the desolated city, which have scarcely a parallel in the New Testament.

The angel gives a diffused and heightened translation of Jer. xxv. 10, without the intention of a direct reference, since the subjects are very dissimilar. ‘ I will cause to perish from them the  
‘ voice of mirth, and the voice of gladness, the  
‘ voice of the bridegroom, and the voice of the  
‘ bride, the sound of the millstone, and the light  
‘ of the candle; and this whole land shall be a  
‘ desolation and an astonishment.’

These descriptions, which abound in colours the most lively to an oriental eye, lose all or most of their beauty in the transplantation. Without some knowledge of Eastern manners there is little life in this exquisite passage; and in the professed interpretation of the prophecy, there must be included an elucidation of the poetry. The comment is a simple selection from the compilation of one author.

22. “ And the voice of harpers and musicians  
“ and pipers and trumpeters, in no wise shall  
“ be heard in thee any more.”

Music is by no means unknown in our country; but in the East it is universal. When Dr. Chandler was near Ephesus, he had occasion to send for a peasant to the Stadium, under the ruins of which many of them dwelt. The consequence was, that the whole tribe, ten or twelve,

followed, one playing all the way before them on a rude lyre. After gratifying their curiosity, they returned back as they came, with their musician in front. A common march to satisfy curiosity was thus, among this lively people, preceded by music; and if such their vivacity in their present wretched state, what might it not have been in the days of their prosperity! The hills even now, according to Dr. Chandler's account, resound with the rude music of the lyre and the pipe. The former is a stringed instrument, resembling a guitar, and held much in the same manner, but usually played on with a bow. The keepers of the flocks and herds sit by the fountain, playing on rude flutes or pipes, reminding us of David playing on the harp while he kept his father's sheep.

As thus incessant was the use of music among the lowest ranks, we easily conceive that it would not be wanting among the more opulent and refined inhabitants of the city; and that in prosperity, the voice of the harpers was heard without in every street, and in every house within. The few individuals, who perambulate our streets for hire, may be supposed to bear no proportion to the multitudes in the East, who incessantly go through the streets, preceded by music, which with dancing is, according to Chandler, the invariable attendant of all their festivities. It may be added, that the voice of the harper is more than a poetical expression for the *sound* of the harp, since singing in the East is the constant

accompaniment of music. The very original word for harpers, implies, as has already been observed, bards, harpers, singing to their harps. Perhaps the denomination of minstrel and minstrelsy would be more appropriate. (See Harmer, iv. 195—197).

“ And a voice of a millstone in no wise  
“ shall be heard in thee any more.”

This living description of an Oriental break of day is to us altogether lost. In the East they bake every day their daily bread; and at the break of every day, the females grind the corn by handmills. This universal grinding of the mills makes a considerable noise and attracts every ear, conveying the same ideas of cheerful industry as at our day-break the sound of the flail. It is not, however, the voice of the millstone alone that is heard. The females *constantly sing* during this employment. This is the mixed sound which Chardin describes, when he informs us, that the people of the East commonly make use of hand-mills, and those who grind *sing*. ‘ From hence one hears a great noise in great cities’. (Harmer, i. 435, note.)

23. “ And the light of a lamp in no wise shall  
“ shine in thee any more.”

The houses of Egypt at this time are *never* without lights. Maillet assures us they burn lamps, not only all the night long, but in all in-

habited apartments of a house ; that the poorest would rather retrench part of their food than neglect it. Thus Jeremiah and St. John represent the taking away the light of a lamp and a total desolation, as the same thing. Job describes destruction in the same manner. ‘How oft is the candle of the wicked put out ;’ and Bildad uses the same thought in chap. xviii. 5, 6. Thus God promised to give David a lamp always in Jerusalem, which was a promise that his house should never become desolate. Maillet tells us, moreover, that illuminations are very common in Egypt. That there is no rejoicing, no festival of any consideration at all, unaccompanied with *illuminations*. (Harmer, i. 322—3, and iii. 562).

23. “ And a voice of a bridegroom and a bride  
“ shall in no wise be heard in thee any more.”

This again is lost to a Western ear. When the prophets speak of this voice, we are certainly not to understand it as the voice of the bridegroom, personally considered, and still less of the bride. It is the voice of their attendants. ‘At midnight, or a few hours later, the relations, accompanied by all that have been invited to the wedding, men and women, repair to the house where the bride is, in procession, *each carrying a lamp, and music playing before them*. A part of the night is spent by each sex, *in their separate apartments, in noisy mirth*. The next day the *noisy mirth* is continued. *The music*, during the whole of the time, continues to play.’ Such is

Dr. Russel's description of a Maronite wedding. The women eat apart from the men in the Eastern feasts; and it is doubtless, for this reason, that the voice of the bridegroom, and the voice of the bride, are distinctly mentioned by the Prophets. There is no feast in the East, according to Sir J. Chardin's manuscripts, without music and dancing, and certainly, therefore, they are not omitted in nuptial solemnities. Thus are we to understand, the voice of the bridegroom and of the bride. The modern Eastern brides, we know, are the occasion of much noisy mirth; but they themselves are remarkably silent.

The light of the lamp we have not seen reason to limit to nuptial solemnities; yet besides the torches borne by every attendant to the bride's apartment, lights are used in a particular manner in their marriage festivities. This appears from the second of the Apocryphal books of Esdras, on which the MS. C. has a note that is too curious to be lost. "This refers to the custom of the East, where there are wont to be two large wax tapers in the chamber of the bridegroom, where the feast is kept, which are held by his god-fathers (for they do not put them into candlesticks) and are as high as a man. There is another of the like kind in the bride's apartment." (Harmer, ii. 110.) To the festive rejoicings at these weddings, are there continual allusions in the New and Old Testament. *Can*, said our Saviour, the children of the bride-chamber mourn as long as the bridegroom is with them?

Mr. Harmer conceives that he has discovered

an intended contrast in the words of Jeremiah between the grinding of the *morning*, and the illumination in the *evening*. ‘Gloomy shall be the silence of the *morning*, melancholy the shadows of the *evening*; no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall every where reign! A land may abound with habitations, and furnish an agreeable abode where the voice of mirth is not heard, none of the songs, the music, and the dances of nuptial solemnities; but in the East, where no mill-stones are heard in the morning, no light seen in the evening, it must be a dreary dismal solitude.’

If his observation be correct, we may discern a similar contrast in St. John, who according to the Eastern method begins his circle with the night. Silent shall be the night; for the mirth of the tabret has ceased, the voice of them that rejoice is sunk, the joy of the harp has ceased, the voice of harpers and musicians and pipers and trumpeters has failed from the desolate city.

Sad shall be the day, for the hum of men has ceased; she is empty that was full of inhabitants. They thronged by day as the bees; but now there is none left. No craftsman of any craft is found any more at his work by day. How is the populous city become a wilderness!

Dismal the morning! The voice of the mill-stone and the voice of the songstress welcome not in the break of the day. ‘Tis as the pulse of life stood still.’ It is the melancholy stillness of famine, the land mourneth, and is utterly desolate!

Black is the evening. Quenched are the lights of joy, and the illumination of a joyous people. The company of the bridegroom, and the company of the bride, every one singing, and with the torch in the hand, are seen and heard no more. All joy is darkened, the mirth of the land is gone! Her plagues have come in one day, death and mourning and famine; for strong is the Lord God who judgeth her!

If there be more than a poetical picture of desolation within this description, I am not competent to the discussion; yet all the parts may actually be symbolical. The harpers, and traders, and millstone, and candle, and bridegroom, are all capable of symbolical interpretation, as likewise are the voices and the lights. No ecclesiastical magnificence, no spiritual traffic, no cheering proceedings of a great nation, no splendour of doctrine, no ecclesiastical alliances, belong any more to Babylon the great!

23. "Because thy merchants were the Princes  
" of the earth."

This may be thought to afford another proof of the correctness of the interpretation which refers the kings to the Churches, and the merchants to the Sees of the Empire. It is not here said that the kings, but that the merchants have been the great men or rulers of the earth. These component parts of the symbolical kings have been, in their heads and representatives, the constant rulers of the Empire. It is notorious that



‘ Cardinals, Prelates, and Monks, were long the  
 ‘ prime ministers of the European Sovereigns ;  
 ‘ and the names of Wolsey, Ximenes, Richlieu,  
 ‘ and Mazarine, are handed down to posterity as  
 ‘ the most intriguing and ambitious of statesmen.’  
 (Faber, ii. 314.) I believe, however, that there  
 is little solidity in this remark ; and that the text  
 should rather be understood to point out the close  
 affinity between the proper merchants of Rome,  
 and the higher clergy of all the European states.  
 The *Meyrans* are *properly* ecclesiastical, as may be  
 seen from their companions in chap. vi. 15, and  
 can have no allusion to secular powers. Baby-  
 lon’s merchants, the proper Italian clergy, were  
 at one time almost universally instituted to the  
 Archbishoprics and lucrative ecclesiastical offices  
 throughout the Western Empire. Thus had  
 these Princes the command of all the Provinces  
 and Sees. Thus are all the corruptions of the  
 whole Empire peculiarly attributable to Rome.  
 In this there is a guilt, worthy of condemnation,  
 but there has been none such in that frequent  
 assumption of the management of temporal af-  
 fairs, for which their comparative science and  
 ability eminently qualified them.

“ Because in the sorcery of thee were de-  
 24. “ ceived all the nations ; and in it the bloods  
 “ of prophets and of holy ones was found,  
 “ and of all the slain upon the earth.”

The deceiving in sorcery seems a parallel effect  
 with that of xiii. 14, where the false prophet de-

ceives by means of the miracles which he had power to do. The direct allusion is to xvii. 4 and 6; to the woman who had a golden cup in her hand full of abomination and filthiness of her fornication; from which she must be supposed to have drank, till we find her intoxicated with the blood of the saints, and with the blood of the martyrs of Jesus. Nothing therefore is more clear, even from that passage alone, than that the abomination is the death of these saints, or the extinction of the pure doctrine; that the filthiness of her fornication is the death of the martyrs of Jesus, the extinction of all that is honourable and of good report. The present passage confirms this construction of xvii. 4 and 6; and by it is reciprocally confirmed. All nations are deceived by the sorcery; and this sorcery consists in the blood (*bloods*) of the afore-mentioned prophets and saints, and of all the martyrs on the earth, in the suppression and corruption of the pure faith. In the cup which she hath filled, double is to be filled: she is to be *amended* more than she *corrupted*. Reward her *as* she rewarded *you*: she is to be as much suppressed in her corruptions as she suppressed the purity of the faith. On this construction only can, with either symbolical or literal propriety, the saints rejoice over their fallen enemies, or avenge themselves upon her. They *must* be considered as returning good for evil. We should otherwise most widely depart from St. John's idea of a christian, or a saint. The *prophets* may possibly have some allusion to the *two* prophets of the eleventh chap-

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followed, one playing all the way before them on a rude lyre. After gratifying their curiosity, they returned back as they came, with their musician in front. A common march to satisfy curiosity was thus, among this lively people, preceded by music; and if such their vivacity in their present wretched state, what might it not have been in the days of their prosperity! The hills even now, according to Dr. Chandler's account, resound with the rude music of the lyre and the pipe. The former is a stringed instrument, resembling a guittar, and held much in the same manner, but usually played on with a bow. The keepers of the flocks and herds sit by the fountain, playing on rude flutes or pipes, reminding us of David playing on the harp while he kept his father's sheep.

As thus incessant was the use of music among the lowest ranks, we easily conceive that it would not be wanting among the more opulent and refined inhabitants of the city; and that in prosperity, the voice of the harpers was heard without in every street, and in every house within. The few individuals, who perambulate our streets for hire, may be supposed to bear no proportion to the multitudes in the East, who incessantly go through the streets, preceded by music, which with dancing is, according to Chandler, the invariable attendant of all their festivities. It may be added, that the voice of the harper is more than a poetical expression for the *sound* of the harp, since singing in the East is the constant

accompaniment of music. The very original word for harpers, implies, as has already been observed, bards, harpers, singing to their harps. Perhaps the denomination of minstrel and minstrelsy would be more appropriate. (See Harmer, iv. 195—197).

22. “And a voice of a millstone in no wise  
“shall be heard in thee any more.”

This living description of an Oriental break of day is to us altogether lost. In the East they bake every day their daily bread; and at the break of every day, the females grind the corn by handmills. This universal grinding of the mills makes a considerable noise and attracts every ear, conveying the same ideas of cheerful industry as at our day-break the sound of the flail. It is not, however, the voice of the millstone alone that is heard. The females *constantly sing* during this employment. This is the mixed sound which Chardin describes, when he informs us, that the people of the East commonly make use of hand-mills, and those who grind *sing*. ‘From hence one hears a great noise in great cities’. (Harmer, i. 435, note.)

23. “And the light of a lamp in no wise shall  
“shine in thee any more.”

The houses of Egypt at this time are *never* without lights. Maillet assures us they burn lamps, not only all the night long, but in all in-

habited apartments of a house ; that the poorest would rather retrench part of their food than neglect it. Thus Jeremiah and St. John represent the taking away the light of a lamp and a total desolation, as the same thing. Job describes destruction in the same manner. ‘How oft is the candle of the wicked put out ;’ and Bildad uses the same thought in chap. xviii. 5, 6. Thus God promised to give David a lamp always in Jerusalem, which was a promise that his house should never become desolate. Maillet tells us, moreover, that illuminations are very common in Egypt. That there is no rejoicing, no festival of any consideration at all, unaccompanied with *illuminations*. (Harmer, i. 322—3, and iii. 562).

23. “ And a voice of a bridegroom and a bride  
“ shall in no wise be heard in thee any more.”

This again is lost to a Western ear. When the prophets speak of this voice, we are certainly not to understand it as the voice of the bridegroom, personally considered, and still less of the bride. It is the voice of their attendants. ‘At midnight, or a few hours later, the relations, accompanied by all that have been invited to the wedding, men and women, repair to the house where the bride is, in procession, *each carrying a lamp, and music playing before them*. A part of the night is spent by each sex, *in their separate apartments, in noisy mirth*. The next day the *noisy mirth* is continued. *The music*, during the whole of the time, continues to play.’ Such is

Dr. Russel's description of a Maronite wedding. The women eat apart from the men in the Eastern feasts; and it is doubtless, for this reason, that the voice of the bridegroom, and the voice of the bride, are distinctly mentioned by the Prophets. There is no feast in the East, according to Sir J. Chardin's manuscripts, without music and dancing, and certainly, therefore, they are not omitted in nuptial solemnities. Thus are we to understand, the voice of the bridegroom and of the bride. The modern Eastern brides, we know, are the occasion of much noisy mirth; but they themselves are remarkably silent.

The light of the lamp we have not seen reason to limit to nuptial solemnities; yet besides the torches borne by every attendant to the bride's apartment, lights are used in a particular manner in their marriage festivities. This appears from the second of the Apocryphal books of Esdras, on which the MS. C. has a note that is too curious to be lost. "This refers to the custom of the East, where there are wont to be two large wax tapers in the chamber of the bridegroom, where the feast is kept, which are held by his god-fathers (for they do not put them into candlesticks) and are as high as a man. There is another of the like kind in the bride's apartment." (Harmer, ii. 110.) To the festive rejoicings at these weddings, are there continual allusions in the New and Old Testament. *Can*, said our Saviour, the children of the bride-chamber mourn as long as the bridegroom is with them?

Mr. Harmer conceives that he has discovered



an intended contrast in the words of Jeremiah between the grinding of the *morning*, and the illumination in the *evening*. ‘Gloomy shall be the silence of the *morning*, melancholy the shadows of the *evening*; no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall every where reign! A land may abound with habitations, and furnish an agreeable abode where the voice of mirth is not heard, none of the songs, the music, and the dances of nuptial solemnities; but in the East, where no mill-stones are heard in the morning, no light seen in the evening, it must be a dreary dismal solitude.’

If his observation be correct, we may discern a similar contrast in St. John, who according to the Eastern method begins his circle with the night. Silent shall be the night; for the mirth of the tabret has ceased, the voice of them that rejoice is sunk, the joy of the harp has ceased, the voice of harpers and musicians and pipers and trumpeters has failed from the desolate city.

Sad shall be the day, for the hum of men has ceased; she is empty that was full of inhabitants. They thronged by day as the bees; but now there is none left. No craftsman of any craft is found any more at his work by day. How is the populous city become a wilderness!

Dismal the morning! The voice of the mill-stone and the voice of the songstress welcome not in the break of the day. ‘Tis as the pulse of life stood still.’ It is the melancholy stillness of famine, the land mourneth, and is utterly desolate!

Black is the evening. Quenched are the lights of joy, and the illumination of a joyous people. The company of the bridegroom, and the company of the bride, every one singing, and with the torch in the hand, are seen and heard no more. All joy is darkened, the mirth of the land is gone! Her plagues have come in one day, death and mourning and famine; for strong is the Lord God who judgeth her!

If there be more than a poetical picture of desolation within this description, I am not competent to the discussion; yet all the parts may actually be symbolical. The harpers, and traders, and millstone, and candle, and bridegroom, are all capable of symbolical interpretation, as likewise are the voices and the lights. No ecclesiastical magnificence, no spiritual traffic, no cheering proceedings of a great nation, no splendour of doctrine, no ecclesiastical alliances, belong any more to Babylon the great!

23. "Because thy merchants were the Princes  
"of the earth."

This may be thought to afford another proof of the correctness of the interpretation which refers the kings to the Churches, and the merchants to the Sees of the Empire. It is not here said that the kings, but that the merchants have been the great men or rulers of the earth. These component parts of the symbolical kings have been, in their heads and representatives, the constant rulers of the Empire. It is notorious that

‘ Cardinals, Prelates, and Monks, were long the  
 ‘ prime ministers of the European Sovereigns ;  
 ‘ and the names of Wolsey, Ximenes, Richlieu,  
 ‘ and Mazarine, are handed down to posterity as  
 ‘ the most intriguing and ambitious of statesmen.’  
 (Faber, ii. 314.) I believe, however, that there  
 is little solidity in this remark ; and that the text  
 should rather be understood to point out the close  
 affinity between the proper merchants of Rome,  
 and the higher clergy of all the European states.  
 The *Moyrans* are *properly* ecclesiastical, as may be  
 seen from their companions in chap. vi. 15, and  
 can have no allusion to secular powers. Baby-  
 lon’s merchants, the proper Italian clergy, were  
 at one time almost universally instituted to the  
 Archbishoprics and lucrative ecclesiastical offices  
 throughout the Western Empire. Thus had  
 these Princes the command of all the Provinces  
 and Sees. Thus are all the corruptions of the  
 whole Empire peculiarly attributable to Rome.  
 In this there is a guilt, worthy of condemnation,  
 but there has been none such in that frequent  
 assumption of the management of temporal af-  
 fairs, for which their comparative science and  
 ability eminently qualified them.

“ Because in the sorcery of thee were de-  
 24. “ ceived all the nations ; and in it the bloods  
 “ of prophets and of holy ones was found,  
 “ and of all the slain upon the earth.”

The deceiving in sorcery seems a parallel effect  
 with that of xiii. 14, where the false prophet de-

ceives by means of the miracles which he had power to do. The direct allusion is to xvii. 4 and 6; to the woman who had a golden cup in her hand full of abomination and filthiness of her fornication; from which she must be supposed to have drank, till we find her intoxicated with the blood of the saints, and with the blood of the martyrs of Jesus. Nothing therefore is more clear, even from that passage alone, than that the abomination is the death of these saints, or the extinction of the pure doctrine; that the filthiness of her fornication is the death of the martyrs of Jesus, the extinction of all that is honourable and of good report. The present passage confirms this construction of xvii. 4 and 6; and by it is reciprocally confirmed. All nations are deceived by the sorcery; and this sorcery consists in the blood (*bloods*) of the afore-mentioned prophets and saints, and of all the martyrs on the earth, in the suppression and corruption of the pure faith. In the cup which she hath filled, double is to be filled: she is to be *amended* more than she *corrupted*. Reward her *as* she rewarded you: she is to be as much suppressed in her corruptions as she suppressed the purity of the faith. On this construction only can, with either symbolical or literal propriety, the saints rejoice over their fallen enemies, or avenge themselves upon her. They *must* be considered as returning good for evil. We should otherwise most widely depart from St. John's idea of a christian, or a saint. The *prophets* may possibly have some allusion to the *two* prophets of the eleventh chap-

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## CHAP. XIX.

### PART I.

VERSE 1—3, THE APPROACHING EFFECTS OF TWO GENERAL COUNCILS, HOSTILE TO THE ROMISH POWER; 4, THE REFORMATION OF THE WHOLE ANCIENT CHRISTIAN WORLD; 5, THE FINAL STROKE AGAINST ROME FROM SOME PARTICULAR NATION; 6—8, CHORUS UPON THE DESCENT OF THE NEW JERUSALEM, A.D. 1941; 9, 10, THE PURE POWER TRIUMPHANT REFUSES A SPIRITUAL SUPREMACY.

" A voice is heard, that mortal ears hear not  
Till thou hast touched them ; 'tis the voice of song,  
A loud Hosanna sent from all thy works,  
Which he that hears it with a shout repeats,  
And adds his rapture to the general praise.

*Couper's Task.*

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THE angel, whose voice has scarcely ceased to sound, represented the Power of France, which having first effected some signal change, has a continued or a subsequent influence against the Romish ecclesiastical power. The *action* of this angel was paralleled in the second vial; and we may, consequently, presume that his voice, his posterior influence, the effect, as it were, of the blow, extends upon the third. As the sea of the second vial became as the blood of a *lifeless carcase*, there was a direct spiritual import; and such was the state of Europe, that any shock to the

corrupt religion was a shaking of the supreme ecclesiastical power of *Rome*. Thus the second vial has properly a direct influence upon Babylon; not so, however, the third. The rivers and fountains are always secular: there is no allusion to any life. Neither the corrupt religion in general, nor Babylon its metropolis, are concerned, beyond the indirect influences which temporal changes may have upon ecclesiastical affairs, and which are not prophetically cognizable. On no principle, therefore, can we expect to find the blood of the third vial in this continuation of Babylon's fall.

But between the third and fourth vials, or, *possibly*, as a continuation of the third vial, there occurred some very remarkable voices, having a direct relation to ecclesiastical affairs; and in which Babylon must, consequently, have been deeply concerned. These voices we must, therefore, expect to find at this very point of the chronological narration; and these voices are found in the three verses which we are immediately to consider.

1. "After these things I heard as a voice of a multitude great, loud in the heaven, *of (people)*, saying, Alleluia, the salvation, and the glory, and
2. the power of our God; because true and just thy judgments of him; because he has judged the Adulteress the Great, who was corrupting the earth in the adultery of her; and has  
"avenged the blood of his servants out of her
3. "hand.



“ And a second time they said, Alleluia, and  
“ the smoke of her ascendeth for ever and ever.”

I do not think that there is sufficient foundation in this description, for an idea that the judgments of God are at this time to be discerned and understood; or that these Continental councils found their decision upon a scriptural or prophetic basis. I shall, however, leave the reader to compare for himself, once again, these voices with the voices of xvi. 5—7. The slightest comparison will remind him of the identity; and shew that herein is the fulfilment of the promise of vi. 10. There are, at the same time, slight variations, for all of which we may not be able satisfactorily to account. It is not evident why this is not positively the voice of much people, rather than *as the voice*; nor perhaps can it be perfectly ascertained, why the second Alleluia is not, as in chap. xvi. specified to proceed from the altar. This subject is not, indeed, treated with entire satisfaction, either in the interpretation of the sixteenth, or of the present chapter.

The conjunctive words again occur: while the Gallican angel is preparing in our sight the distress and ruin of Babylou, we are interrupted by *one voice of much people*, loud in the heaven. This one voice of much people exactly corresponds to the voice of the angel of the many waters (xvi. 5); and in the original is similar to the voice of the sixth verse, which is particularized to be the voice of many waters, and the voice of mighty thunderings. Such a voice can

only be the voice of some General Council. There might be in the plural number *voices* of many nations, and the *voices* of many waters, and the *voices* of many thunderings, as in chap. x. ; but the *one* voice of *many* can only be from a General Council. Thus may it be *as* the voice of much people, the *representative* voice; and thus must the voice be *great*, and from the heaven of establishment.

The *effect* of this Council is honour given to the faith by the judgment upon the corrupt power of Babylon. By this Council she is *judged*; and loses for ever the last remnants of her foreign spiritual supremacy. He *hath* judged her: and *hath* avenged the blood of his servants out of her hand. So far is the Alleluia, or praise to God; for our immediate subject is the judgment of Babylon, who opposes that praise. Nevertheless, there is not to be expected any signal reformation of these many peoples; for such cannot ensue until the seven plagues successive to the last vial are about to be inflicted. Some reformation we shall find, however, in the fourth verse, which prior to the seven plagues seals her doom, ‘*It is done.*’ Here is only *wished* the salvation, and glory, and honour, and power, which are subsequently accomplished. Hitherto is the mere preparation; but in a short time, the Lord God reigns all-powerful, and the spouse of the Lamb is *fully* prepared. Here is the triumph; *for*—the Adulteress is judged: *there* the better rejoicing; *for*—the Lord reigneth, and the New Bride is presented to the Lamb.

As the symbolical import of the God and Lord is amply discussed in more places than one, it scarcely need be remarked at present, that the *wishing* 'Salvation, &c. &c. to the Lord God literal,' would be partly inappropriate, and partly superfluous. It is obvious, moreover, that as the voices in this chapter are distinct, they are so many distinct events. The brief interpretation here given of this first council, may easily be compared with the parallel in the sixteenth chapter, and enlarged by it. That, however, is of a more comprehensive nature, regarding the *whole* corrupt Church; whereas this only regards *Babylon*, the conspicuous part. The parallel subject of rejoicing might have been rather against the impure rivers and fountains, than against her who had poisoned them.

The second time that they said, Alleluia, is indisputably in a *Second Council*; and its peculiarity is in the succeeding declaration of judgment *accomplished*, "And her smoke rose up for ever and ever." It may be doubted indeed whether this sentence properly belong to the acclamation, or is an immediate consequence. The interpretation will not, however, be materially affected. This second council is, in either case, an evident confirmation and continuation of the proceedings of the first; and is followed up by some immediate act, as we gather from the mention of the ascending smoke. This solemn ratification, the Amen to the deeds of the preceding body, is found exactly thus in chap. xvi. "Even so Lord God Almighty." The first Council may

have taken the crown from Babylon's head: this second may give it inalienably to another Power, and thus the vengeance be completed. This second Council may be made the instrument of that union between the ecclesiastical and temporal Powers, which we have so often seen predicted. Thus will her ' smoke rise up for ever,' which may signify the *execution* of the decrees; and we may well suppose that the preceding Gallican angel will be a mighty agent in the destruction thus ostensibly inflicted by the Council.

The Western Woman wore a Sun, and that Sun was Babylon. In the sixteenth chapter, as an immediate consequence of the voice from the altar, the vial was poured out upon this sun, and there was a commissioned power to scorch men in fire, and men were scorched. It seems that the parallel is exact, when the smoke ascends before us in consequence of *this* second Council. In either case great afflictions ensue upon these determinations; and indeed such a shock to the religious principles of an Empire can scarcely fail to be attended with commotions of no ordinary nature. In the whole course of the fulfilment of the two last vials, the finger of God has evidently appeared. A Providence almost extraordinary seems hitherto to have been at work; and extraordinary may we expect will be this ultimate issue of the union of the events of these thirty years. The particularity of the smoke, singularly introduced, may intend, moreover, a reference to Is. xxxiv. and being almost a literal translation of part of the tenth verse, may point

out the whole chapter, as connected or coincident. As we are now far advanced in the third vial, events will soon refute or set a seal upon these interpretations. If the fourth vial come on, by such councils unprecedented, I shall confess and regret my error.

4. “ And there fell down the Elders, the twenty-four, and the four Living ones ; and worshipped the God, the sitter upon the throne, saying, Amen, Alleluia.”

This is the first re-appearance of the four living ones, and they now say, So be it: Praise to the Lord. In the frequent occurrence of descriptions of heaven, these have never appeared during the whole period of the 1260 days, or rather from the days of Constantine, when the Lamb opened the seals of the whole Empire, and the Living ones severally invited the prophet to *come and see*. We now, therefore, step beyond the narrow bounds of the Latin Empire ; and are with *all* those four Living ones, who on a former occasion were demonstrated to be the representatives of the four primitive *Patriarchates*. These, with the four and twenty elders, the immutable part of the compound symbol, form the Church general. *One* living one gave all the vials of wrath, upon the earth, and the corrupt faith ; and the preceding declarations were by the *one* voice of much people. As, therefore, we are now implicated with more than the *one* Living one, as we have a general reformation from *all* the four Patriarch-

ates, as the whole company, who had not been worshipping God, now fall down and worship, and utter not only their Amen to the judgment against Babylon, but a general Alleluia, or Praise to God, we must now have past the limits of *the vials*. Thus it was declared that there should be no general reformation until the seven plagues were about to be fulfilled. It was, consequently, implied that the temple *should* be open for entrance, and that many should enter, when that period arrived. Here therefore again appears the remarkable distinction between the plagues and the vials. The last vial *has* now been poured out, 'It is done;' and the seven plagues are now about to commence.

This arrangement receives confirmation from the consideration of the chronological parallel in chap. xvi. After the councils between the third and fourth vials, and perhaps after the consequent judgment upon the sun, expressed in our present chapter, by the immediate uprising of the smoke, there is no event which has so direct a connexion with Babylon, as to justify its introduction within the history of Babylon's decline and fall. The fifth vial is upon the *beast* and his kingdom: the sixth upon the Euphrates: the interval has no particular allusion to Babylon; and the seventh is a vial upon the whole atmosphere working by the declaration, 'It is done,' the conclusion of all corruption. Those three emphatic syllables proceeded, however, from the temple, and must signify the opening of the temple; it is no longer closed. The exclusive influence

of the *one* living one is now abated: the vials are past: the whole seven plagues are about to be inflicted; and according to our well-founded expectations, there are immediate voices, and thunders, and lightnings. These compose the first plague; and these are, I conceive, exactly correspondent to this fourth verse of the chapter which is immediately under consideration. In this last general stroke upon the corrupt faith, it was expedient to particularize that conspicuous supporter, Babylon, the late sun of the Western Woman.

There is now a universal Reformation;

Nature, attend! join, every living soul,  
Beneath the spacious temple of the sky,  
In adoration join, and ardent raise  
One general song.

Thomson.

As such reformation is still more strongly expressed in the seventh and eighth verses, when the New Bride is presented to the Lamb in the marriage garment, the fine linen clean and white, it is most obvious that the beast and false prophet are now no more. Towards the conclusion of the chapter we, nevertheless, find them in the fullness of power, gathering a most formidable confederacy against the pure faith. It is therefore sufficiently clear that the latter part of the chapter is, in point of chronology, prior to part of the former; and that there must somewhere be a division. This division will obviously be found between the tenth and eleventh verses of our ill-arranged chapter. Upon this division I had presumed and interpreted, and had joined the eighteenth and nineteenth chapters, long before I ob-

served that such arrangements were countenanced, and indeed demanded, by all the ancient manuscripts.

5. " And a voice from the throne came out, saying, Praise the God of us, all the servants of him, they fearing him, the small and the great."

Again, here is a *single* voice: here are the proceedings of *one* great body. How this body is composed, whether it be a separate Power, or a union of many in a Council, we may scarcely be able to decide. The voice proceeds from the throne. Connected with the twenty-four elders and four living ones of the preceding description, this throne is parallel with that of the fourth chapter, nor can it fail to have some relation. But in this case the voice from the throne would be general, and thus exactly as from the preceding party; nor would it, moreover, be easy to make any distinction from the party succeeding. I am, upon the whole, much rather inclined to conceive this voice to be of an individual symbolical Personage, having an influence over other servants of God.

It cannot have escaped observation, that this great Being on the throne exclaims that there is another God, and expresses that he is but the worshipper: 'Praise the God of us.' In the symbol I would understand this as an expression, that he is still some individual Church, subordinate to the grand representative of the Church



Catholic. Against the anti-symbolists I would, however, strongly urge that this divine Being on the throne of heaven has yet a literal God, whom it behoves him to honour. I do not see how they can easily free themselves from the consequences that might hence be derived.

It is fair to suppose that this throne is the throne so lately mentioned in the twelfth chapter; and this may lead us to some conclusion respecting the person who speaks. Whom do we find on the throne, but the manlike child, who was caught up unto God and to *his throne* in the twelfth chapter? As the great Being of the conclusion of the chapter is the King of Kings, and Lord of Lords, so is this King upon the throne the same Church of England; and parallel to the same Church who sits in chap. xiv, as a Son of man, upon the white cloud. As this manlike offspring of the woman was shewn to be the Church now established in England, this one national voice coming from the throne may also denote this person; and may intimate, that England is again implicated in the glorious work of Reformation. This seems to be the last step necessary to be taken towards the universal praise of God. *All* his servants, *all* that fear him, small and great, are exhorted to praise him. It is *England*, who thus puts the last hand to the work.

Whatever be the peculiar nature of this praise to God, or wheresoever it extends, England is the agent, and Babylon, the subject of the prophecy, is materially affected. That Babylon has already fallen from the beast, I know; and the beast,

moreover, fell also before the era of this voice. The smoke of the burning of Babylon is nevertheless continually to ascend, or corruption is never to return; and this may be considered as a stroke upon Babylon, inasmuch as it precludes the possibility of a revival. It is probable, however, that this may have a much nearer relation, and be actually *the fifth plague*, which is directly upon Babylon, when she comes in remembrance before God, and receives the cup of the wine of his poisonous wrath. If such fifth plague be not virtually contained within the preceding worship of the four living ones, it is *certainly* within this voice. So direct a plague upon Babylon could not, by any means, be omitted within the direct history of her fall. It demanded that distinct notice which may here be given; and as we have seen reason to presume that the plagues may proceed from England, this more direct attack upon Babylon may, with the strictest propriety, be represented by the voice from the cloud.

There is, however, another idea which I am now tempted to introduce. The Jews may have ere this era been restored to their land. Ere this, indeed, the isles may have waited for them, the swift messengers of the land beyond the rivers of Cush, and the ships of Tarshish; and the sons of Israel may have been brought again from afar to the land of promise. But there are prophecies which point out their conversion *in* their land at or about this period. It may not therefore be an unfair conjecture that

this verse may intend the conversion of the Jews through the instrumentality of England, and their consequent reception into the Catholic Church. This signal event is, according to many writers, represented by St. Paul, as provoked by the influx of the Gentiles. If this be so, there will have been ample provocation in the purity and extension of the Church, which we have lately discerned in the four Patriarchates. This idea may receive some strength from the observation that the Jews, as a distinct people, make no part of these Patriarchates; and that consequently the Jews, whose eventful conversion we should certainly expect to find in this history of the judgment upon the corrupt church, are not any where noticed, if not in this voice from the throne.

From a comparison of Daniel and the Book of Judges, there may indeed be deduced a conclusion, which, however fanciful and visionary it might at first seem if it stood alone, yet will lend strength to the idea of the Jews within the present voice. From Dan. xii. 11, we may fairly gather that the conversion of the children of his people takes place thirty years after the destruction of the infidel King, or the great Image, or the last beast: thirty years after the 1260 years, which commenced, as we have presumed, A. D. 606; and which of course are finished in the year 1866. The conversion of the Jews will thus be brought to A. D. 1896, the date of this last addition of praise to God. Now this is at least most curious, that *in the year 1897 B. C.* the

angels, journeying to the destruction of Sodom and Gomorah and the cities of the plain, promised to Abraham, that Sarah his wife should immediately conceive and bear a son. The consequence was, that Isaac was born, and God's covenant ratified by the promised seed *in the year 1896 B. C.* From this time to the visit of the Gentile wise men of the East, who worshipped the young child in the manger, as the light to the Gentiles, the knowledge of the Lord was *exclusively* enjoyed by the family of Abraham. For 1896 years *before* Christ, this family were the only worshippers of the true God. In the year 1896 *after* Christ, they will once more return to their allegiance.

Let us now compare Judges vi. 36, &c. Gideon had received a sign from the angel of God by the fire from the rock, which burst forth at the touch of the rod, and, while the angel vanished from his sight, consumed in a moment the offered flesh and unleavened cakes. Gideon, however, unreprieved by God, speedily demands from him *another* sign of a very peculiar nature: 'If thou wilt save Israel by mine hand, as thou hast said, Behold I will put a fleece of wool on the floor; and if the dew be on the fleece only, and if it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.' And it was so! We should have imagined that Gideon might have been at last satisfied with signs. His heart was over-ruled to ask *another*. He demanded that *for the same time* he might see the fleece dry, and

the earth wet with dew. ‘And God did so  
‘that night; for it was dry upon the fleece only,  
‘and there was dew on all the ground!’

Now when we consider the glaring superfluity, even of the first sign, the extraordinary and un-reproved demand for a varied repetition, and the peculiar nature of the sign required, we *must* conclude that *some* latent import lay under these expressive emblems. Again: when we remember that the dew and living water is declared by Sir I. Newton, and almost all other commentators, to be emblematical of the pure doctrines, and of the graces of the spirit, and that we so interpreted the withholding of the dew and rain from the Roman earth at the will of the witnesses, we cannot fail to conclude that in this fleece was *the house of Israel*, that for that *time*, in which this family exclusively enjoyed the privileges of the Church, *for the same time* should these privileges be the exclusive property of *the Gentiles*. As, however, there is no stress laid upon the *exact* hours, or minutes, in Gideon’s two nights, there seems little necessity for pushing the emblem to express *precisely* the same number of years, for the Jewish privation and enjoyment of the Church. I add this suggestion, because I am willing to avoid a troublesome and doubtful discussion upon the exact correctness, either of the common Christian era, or every part of this calculation. If it be suggested, however, that the promise was made to Abram, when upon the ordinance of circumcision, his name was changed to *Abraham*, long

before Isaac's birth, I would reply, that as we subsequently find Abimelech a worshipper of the true God, and even receiving divine communications, the knowledge of the Lord was not yet become the *exclusive* property of the family of Abraham; nor, consequently, the fleece yet upon the floor, and all the earth dry.

I am indeed, on the other hand, inclined to conceive that the fleece might not properly be on the floor until Gen. xxii. 15, when the angel of the Lord called unto Abraham out of heaven the *second* time, and formally renewed the covenant in Isaac. Isaac at that time was *certainly* above thirty years old, and having been the exact representative of our Lord, 'provided as the lamb for the burnt-offering,' was probably in his *thirty-third* year, at which age was Christ crucified. Thus from this time to the coming of Christ there were 1863 *years*. The thirty-three years of our Saviour's life may then be considered as common to the Jews and Gentiles. The Gentiles had already come and worshipped: the pre-christian dispensation, peculiar to the Jews, was not yet, however, abolished. Such is the presumed interval between the wringing of the fleece when it was found full of the dew, and the placing it again upon the floor. At the crucifixion of our Saviour, the Jews, however, cast themselves out of the church as a nation; and have never since been visited by the dew of God's grace. For the same number of years, even 1863, in which they nationally and exclusively enjoyed the privileges of the Church, are they to be nationally de-

prived of all communion. To A.D. 33, when the Jews formally declared that they would not have this man to reign over them, and when the commission was given to go and preach to all nations, add then these appointed hours of the Jewish apostacy; and we are still brought to an agreement with Daniel in the year 1896. However fanciful this speculation might be accounted, if it stood unsupported by other prophecies, yet surely, as it stands supporting and supported by both Daniel and St. John, it may merit no small share of attention.

I have lately observed a parallel idea in the work of Fraser. He simply argues from Rom. xi. 30—32, that it is to be expected that the Jews should remain in unbelief as long as the Gentiles did. ‘The Gentiles,’ he calculates, ‘remained excluded from the ordinances of the true religion for two thousand years, from the call of Abraham to the coming of Christ. The Jews must remain in unbelief for the same period.’ While I confirm my ideas by this incidental testimony, given independently of my data by a very ingenious interpreter, I must observe that we cannot find any ground for his exaggerated computation of *two thousand years*. Upon the whole, however, although I conceive that the suggested hypothesis has much plausibility, I am by no means inclined to insist upon the *exact* correctness of calculation. On more strict chronological investigation, it may possibly be amended.

The interesting subject of the *Jewish* fortunes does not properly form any distinct part of our

present speculations, or of the *Christian* prophecies. The Jews, as a nation, have no eminence above other nations in the apocalyptic prophecies. It is certain, nevertheless, that the prophets of the Old Testament have a peculiar and constant regard to the distant exigences of the children of their own people. As far as it is allowable to express any opinion unaccompanied by direct proof, I may at this point declare a decided conviction, that the national restoration of the Jews *precedes* their national conversion; that the *former* event cannot, indeed, be far distant from our own times; and that the pure Power of the present day will afford the facilities and protect the execution of the project.

An idea has already been hinted respecting a flight from the Continent, resembling the deliverance from Egypt (Vol. ii. page 73); and when this deliverance takes place, we may not only behold in the Jewish six millions of people, rapidly multiplying every day in consequence of the toleration they now enjoy,—we may not only find a nation of tradesmen and merchants, but all the members of a well-formed body politic. We may find them fit to cultivate and defend a land, which they may gain by their own military valour. Our active enemy has been forging weapons, which may be used against himself. He has endeavoured to make the Jews *agriculturists*. He has *forced* them to become *soldiers*. Among all the favours which the French Emperor has bestowed upon this people, for the evident purpose of mak-



ing them subservient to the execution of some great project, he has, nevertheless, increased against them the rigour of the Military Conscription. By an edict, he forbade the admission of any *substitute* for a Jew; and though, I believe, that this law has been commuted or abrogated in Holland, yet the intention has been betrayed. This is a man who has not often seemed actuated by mere caprice. There must be a latent design, adequate to the interest he has taken in the affairs of this singular people. A great number of them actually serve in his armies; several are in stations of military *command*; and, even six years back, two had risen to the rank of *chiefs of battalions*. These may, eventually, be found most important circumstances. He has lately also ordered an estimation to be taken of their numbers, as exact as possible, both in Europe and Asia; and it should be remarked, that the progress of the arms and influence of France in the North, and particularly in Poland, where the Jews are exceedingly numerous as well as opulent, may introduce events of the greatest moment to our present consideration.

No nation was ever so much attached to agriculture as the Jews in Palestine: since their dispersion, no people have ever been so exclusively commercial. Hitherto, they have been every where denied the privilege of acquiring or cultivating land. On the Continent, they are now, however, enticed to resume their agricultural character. David Zinsheimer, a Rabbin of Alsace, has displayed much learning and eloquence in a letter,

which he addressed, two years ago, to such as professed the Jewish religion, inculcating *agriculture as a duty they owe to their country*. The influence which he derives from his sacerdotal character, enables him to *second the views of the government, which wishes to turn the attention of the Jews to agriculture and the exercise of the liberal and mechanic arts*. The Duke of Brunswick also has lately taken some wise measures to facilitate to them their learning, and to ensure to them the free exercise of *arts and handicrafts*. (Monthly Magazine for June and July, 1806).

That France has been meditating some grand object, to be effected by Jewish instrumentality, is most evident; and it cannot be doubted that he has been proposing to avail himself of the firm expectation of this *immensely rich*, and, therefore, as may be eventually found, *most powerful* people, to be restored to their former land. His Grand Parisian Sanhedrim, representative of all the Jews in Europe, must have had a commensurate object; and we may be assured that, independently of the acknowledged *vast* importance of Judea, under the power of an enterprising people, the haughty Conqueror of Europe keenly feels, and would triumph to retrieve, the disgrace of his ignominious abandonment of the East. War upon war has hitherto delayed the prosecution of this favourite plan, but the idea will probably be resumed—and if so, will, I apprehend, be foiled again. The eye of Europe will day by day be drawn to fix more attention on the political importance of the Jews, and their promised

land. The continental powers may call councils, and Sanhedrims, and organize the return; may educate a people for the exclusive possession of a land of their own; make them artizans and craftsmen, husbandmen, with habits and talents not unsuitable to their profession, and soldiers able, as a militia, at least, to aid in the defence of their land. All may thus be *prepared*; but I apprehend that the honour of the completion of the great work will not be left to the enemies of God. It certainly does seem, from the ancient prophecies, that the pure and maritime people of the North will, eventually, be the political regenerators of Israel. (Vol. ii. page 70; &c.)

This may be considered, however, as an unwarrantable digression, and I shall, therefore, only add a remark or two to the old observations. As they have little or no landed possessions in any country, they have little interest in any particular country. They are generally considered by law, and they invariably consider themselves, as *aliens and foreigners*: their wealth lies in money and jewels; and they may, consequently, transfer themselves and their property with the greater facility. Add to this, that the heart of the whole house of Israel, as the heart of one man, is in eager expectation of return; and their desires must necessarily have received additional vigour from the cruel treatment which they have experienced. They carry on a correspondence with each other throughout the whole world; and consequently will be universally aware, when circumstances begin to favour their return. They

are, moreover, in actual possession already of a national language and character; for a great part of them speak and write the *Rabinical Hebrew, as well as the language of the countries of their residence*. This is a circumstance which may wonderfully facilitate their return and establishment, and *on their conversion*, the promulgation of Christianity in every nation and tongue. It will enable them to concert measures respecting their return; it will preclude the manifold inconveniencies which might arise from the confusion of tongues on the universal collection into the Land of Promise; and will supersede the necessity for another Pentecostal miracle, when the Word is once more sent forth from Jerusalem. At this time, indeed, will be the real fulfilment of Joel ii. 28—30. The lesser effusion of the spirit was but a type of the greater one we expect. All ears will hear tongues speaking in every language the wonderful works of God; all hearts will feel the fullness of the spirit!

6. “ And I heard as a voice of a multitude great,  
 “ and as a voice of waters many, and as a  
 “ voice of thunders mighty: (*these voices I*  
 “ *heard*) saying, Alleluia, because there has  
 “ taken the kingdom, a Lord the God of us,
7. “ the Almighty. Let us rejoice, and be ex-  
 “ ceeding glad, and let us give the glory to  
 “ him; because there has come the marriage  
 “ of the Lamb, and the wife of him has made
8. “ herself ready. And there was given to her,  
 “ in order that she should be arrayed, fine

“ linen, bright and pure. The fine linen, in-  
 “ dced, is the righteous judgments of the holy  
 “ ones.”

It may rather seem in accordance with the fifth chapter, and with the general style of Oriental Poetry, that this is the chorus in which all the former parties join. The one voice of the great multitude is the voice of the much people, or waters of xvi, the voice of the first beast, or Roman Patriarchate. The voice of the many waters or peoples, is the voice of the four beasts and the twenty-four elders, whose peoples are of the four ancient Patriarchates; and the mighty thunderings, possibly peculiar to the throne, out of which proceed lightnings and thunderings and voices, are probably the parallel of the fifth verse. These all join in the unanimous chorus, Alleluia; not on account of any new or coming reformation, but *for*—the Lord God *has* taken to himself his great power, *has* reigned, and *is reigning*. Thus all are still more purified; and usher in with hymns the descent of the New Jerusalem of the twenty-first chapter, who is as a bride adorned for her husband, who is (verse 9) the bride, the Lamb's wife. This general Alleluia is assuredly pronounced at the end of Daniel's 1335 days, forty-five years after the conversion of the Jews, in A. D. 1941, at the commencement of the season of millennian joy, at the descent of the glorious new Jerusalem.

The arraying in the fine linen, clean and white, in this marriage garment, is the fulfilment of the

prophecy, that he that overcometh shall walk in white raiment. The expression of *the grant* of this raiment of righteousness, may be eventually found to have some nice and peculiar purport. It should, however, be noticed that the approved text does not express *righteousness*, but *righteous judgments*. \* This fine, pure, and shining linen is the *righteous judgments* of the holy ones, the very words in the introduction to the seventh trumpet that such 'are made manifest.' If now we inquire the form of these righteous judgments, it may be discovered from the consideration of the types. The fine linen was shewn in the course of the eleventh chapter to be the triumph of success: the pure and clean linen to be the excellence of practice. These righteous judgments, therefore, symbolize triumphant virtues, or holiness triumphant, and a judgment on the beast whose life is idolatry. Well, therefore, might the saints give thanks that such righteous judgments were made manifest:

" ————— Heaven rung  
With jubilee; and loud Hosannas filled  
Th' eternal regions."

Milton, i. 59.

The date, however, A. D. 1941, which we have brought out, is not a little peculiar from the circumstance of its being, as nearly as may be, 2520 years, which is seven *times*, or seven 360 years,

\* δικαιώματα, *Justificationes, Justitiæ, Justa facta, seu Bona opera*. Piscat. Per *Byssinum splendorem Aretas* in locum intelligi vult *Virtutes, &c. &c.* Mede, Book V. 913.

from the memorable judgment of Nebuchadnezzar, (Dan. iv.). It is, indeed, foreign to the present purpose to enter minutely upon this circumstance: it is, however, too singular to be passed over in silence. As I certainly conceive that Gideon's sign of the fleece had an import beyond that primary sense, which was comparatively so insignificant, I am much inclined to suspect that the predicted derangement of seven *years of days*, which was literally fulfilled upon the individual, Nebuchadnezzar, the King, has also a grand secondary import. I believe it to have been a sign of the time, the years of years, that should elapse ere the reasonable soul should enter into the political body of the Babylonian Empire, ere these Gentile territories should be covered with the knowledge of the true God, ere they should confess that the Heavens rule, and the Most High. The moral derangement and madness of the *kingdom* I conceive to be typified by the judgment which fell upon the *king*.

Long before these ideas were forced upon my attention, I had thought it in no slight degree extraordinary, that the individual Nebuchadnezzar should have received such magnificent notice. He is honoured, even by inspiration, with a symbol so grand, as even to exceed the pomp of the most high-flown Oriental adulation. 'A tree grew in the midst of the earth, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the

beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.' It seems a little strange, that I should be obliged to contend that there is, and must be, something in this description beyond the mere literal king. It is most perfectly plain that the *other* dreams and visions in Daniel have a general purport; and it is declared that no prophecy in scripture can be of any *private interpretation*; yet I feel a presentiment of opposition to the extended sense which I would now advocate. I should premise that, although I am convinced of the principle and of the general tenor, I am by no means bigotted to the exact dates which I have advanced; nor can I interpret, with precision, the *lesser* parts of the prophecy, with respect to the *kingdom*, much better than they have hitherto been interpreted upon the literal king.

This tree was to be hewn down, the branches cut off, the leaves shaken off, the fruit scattered: the beasts were to get away from under it, and the fowls from its branches. Nevertheless the stump of its roots was to be left in the earth, even with a band of iron and brass, and to be wetted with the dew of heaven, and a beast's heart was to be given it, until *seven times* passed over it.

Certainly this was *partly* and primarily fulfilled upon Nebuchadnezzar. In the fulfilment of *the type*, the prophecy is perhaps amplified; for we find that the king ate grass with oxen, and that his hairs grew like the feathers of an



eagle, circumstances utterly inconceivable in the mere literal sense, and the figurative sense of which will be clearly perceived in a parallel of Is. xviii. 5 and 6. 'He will cut off the useless shoots with pruning hooks, and the bill shall take away the luxuriant branches. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth. And upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter.'

It may be objected that Daniel positively told the king, 'It is THOU, O king, that art grown, and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth.' This objection is strong; but it is not only answerable, it is converted into a strong argument on the other side when opposed by Daniel's prior positive declaration with respect to the Image of the four Empires. '*Thou art this head of gold.*' In any consistency, this declaration, '*Thou art the tree,*' must be understood in the same sense. He was no otherwise in the full sense either the golden head or the mighty tree, than as *ordinarily representative of his kingdom*. If the individual was the exclusive possessor of the symbol of *the golden head*, which he manifestly cannot be, then only can the symbol of *the tree* be exclusively vested in the individual. For seven *times*, for seven such periods as the times of Dan. xii. for seven 360 *years*, for 2520 years from the ascertained commencement of the judgment, the kingdom of Nebuchadnezzar was to remain estranged from God. The

time of the literal seven years' derangement of the king is presumed to have expired B. C. 571, or 572: it consequently began in 578 or 579; and, calculating upon the latter date, we are brought by the 2520 years to this very peculiar date of 1941, this last year of Daniel's 1335 days, the *calculated time of the descent of the New Jerusalem of St. John.*

From other motives beside a consciousness of inability, I am unwilling to enter, at present, on the minutiae of the prophecy. I may nevertheless hint, that *the dew of heaven*, healing, as it must be considered, to the stump of the roots, and uniformly as it is expressive of the dew of God's grace, may be considered as the open prevalence of the pure faith over some remarkable parts of the Babylonian Empire. Such, if intended, was shewn fulfilled by the Patriarchate of Antioch. *The eagle's feathers* may possibly have allusion to the *Roman* conquests, possibly to Dan. vii. 4; and it is by no means improbable, that *the band of iron and brass*, which prevented the growth of the smitten tree, has an indirect reference to ii. 39 and 40, and to vii. 7: the *iron* teeth of the fourth beast, and the *brass and iron* of the Image of the Monarchies. In this sense the fulfilment is obvious. It may induce some persons to give more attention to these remarks, to remind them that Mede considered Nebuchadnezzar as '*a type of the Gentiles.*' The law having gone forth from Zion, and the word of the Lord from Jerusalem, the Christian religion having been extensively propagated in the course of

these forty-five years by that gathered nation, which, in the ordinary course of Providence, has the extraordinary gift of tongues, possessing the languages of all the peoples of the ancient world, and having influence in every nation, the ten men having taken firm hold of the skirt of him that is a Jew, and declared that they would go with him because they had heard that God was with him, the many people and the strong nations being converted to the knowledge of the *One God of the Jews and the Gentiles*, the Gentiles having come to the light, and the kings to the brightness of the rising,—the bride *has* made herself ready, and *the marriage of the Lamb is consummated*.

9. “ And he saith unto me, Write: Blessed they, “ to the supper of the marriage of the Lamb, “ having been called.”

As it is the same angel of that seventh vial, which overflowed with seven plagues, who continues to speak, we are still under the plague of the durable hail, which, blasting all the shoots of the vine of the land of Egypt, beats not against the land of Goshen. This hail remains, at least, until the millennian period of the New Jerusalem; and as, indeed, one of the seven angels will be found the exhibitor of the New City, this seventh plague upon ungodliness may extend throughout the duration of the holy city, and thus, perhaps, until the end of time. It is of consequence, that we should form a right idea of all these judgments.

They are not of any private or individual interpretation: they are not against the corrupt persons, but the corrupt faith. This judgment or reformation, blessed be God, is an abiding judgment: the smoke of *Babylon* continues to ascend until the end of time; and *the beast and false prophet* are tormented for ever; or, in other words, the purity of this new Reformation endures for ever. The plague is, therefore, a blessing in its duration until the end of time. It is a plague upon corruption rather than upon the corrupters; and we may imagine before us the seventh angel, in whose left hand is the poison of unexampled wrath, and in whose right the overflowing cup of the richest blessings upon the pure faith that it is in the power of man to receive, or the Almighty God to bestow.

The twenty-second chapter of St. Matthew will teach us the purport of the call to the marriage supper of the Lamb. We are to remember that no individuals are intended: communities only. The new Jerusalem is the renovated Church general; but as the world will still continue a place of trial, and as, after all, alas! the way to destruction will still be broad, and many to choose it, the bliss of the New Jerusalem will rather consist in the more favourable *opportunity* offered in a Church universal, pure, and primitive, than in any *assurance* of salvation. Though no *community*, that worketh abomination or maketh a lie, shall reside in it, yet it is too certain that there ever will and must be many members of the Christian community, Christians rather in name

than in deed: the good shall only be severed from the bad at the end of the world.

After all, the state of the New City may not, perhaps, *incomparably* excel the state of the Church of England at this day. In a doctrinal point of view, it cannot, perhaps, be exceeded without a new revelation. But, alas! with every apparent opportunity of salvation, darkness is upon our hearts. In moral and practical religion we may, indeed, be too easily surpassed. I cannot do otherwise than confess a sad conviction, that our modern Christianity (and I mean of the better sort) has been as far from primitive Christianity, and the Christianity of the Bible, and the Christianity of our Liturgy, as darkness from light, and evil from good. Our articles, our prayers, our catechism, and all the services of our Church, daily reproach us with the blindest folly, or the most wicked hypocrisy. What might we not be, and what are we? These are trying questions; yet the witnesses are ostensibly with us in heaven: the man-like son with us upon his throne; and our Michael triumphant. Perhaps, therefore, from a parity of reasoning, we have not a right to expect all that individual purity in the New Jerusalem, which some have enthusiastically imagined. *National* sins may be all that are to disappear, but in the disappearance of these national sins we shall, at least, be relieved from the sin of national schism, the crying sin and folly of the Reformation, a sin to which, at least, may admirably be applied the words of Mede; ‘I will not name it because it is invi-

‘dious: but there is a sin whereof the whole  
‘body of the Reformation is notoriously guilty;  
‘and yet such an one, as I know not whether  
‘God ever passed by without some visible and  
‘remarkable judgment. This seems to call for  
‘a scourge before Antichrist goes down.’ God  
forbid it, however, in our case! Let us hope that  
our multifarious heresies and schisms may die  
of themselves without the hand of the execu-  
tioner. The coming of the New Jerusalem can-  
not possibly be much more than a century dis-  
tant, and let him that heareth say, Come!

But may there not be something more pecu-  
liar intimated in this verse? Is it accordant with  
the extreme conciseness of the prophetical style  
to intimate a blessedness which no one could have  
doubted, had the expression been entirely omit-  
ted. I am strongly inclined to believe that this  
sense should have been expressed, ‘the blessed  
ones are they who are called to the marriage sup-  
per of the Lamb.’ And then who are *these blessed  
ones*? The expression has fortunately occurred  
once only in the Prophecy: they are those  
blessed ones, who died in the Lord, who were  
to rest from their labours, whose works were to  
follow them, the part of the seven thousand names  
of men, they of the seven Protestant nations, who  
had kept their garments by remaining in the com-  
munion of the established *apostolic* church. The  
unique command to *write* is paralleled in xiv. 13.  
These seven thunders were generally *not to be  
written*, and the partial *exemptions* are thus given.  
These are the blessed ones, who also follow the

Lamb upon white horses, and are called to the marriage supper of the Lamb. This interpretation may also serve to account for the immediate repetition of the, ‘*he saith*’, which, introducing a new sentence, *generalizes* its import.

“ And he saith unto me, These are the true  
“ sayings of God.”

This seems again so superfluous an intimation, that there appears another immediate presumption, that we have not the true meaning of the passage. In the parallel of the twenty-second chapter, translated, ‘ These sayings are faithful and true,’ there is the addition of the word *faithful*; and it will be shewn in the sequel, that this future passage is so exactly parallel, as to be in a manner a mere enlargement of the present. We may, therefore, upon this assumption, suppose that St. John had here said, ‘ These are the ‘ sayings, faithful and true,’ and by at once taking it in this manner, the interpretation will come forth with more clearness and effect.

In the symbolical description, which, though preceding the present in point of time, is successive in the chapter, the Great Personage who rides upon the white horse is called ‘ Faithful and True,’ and his name, moreover, ‘ the Word of God.’ Here then is *the Word, faithful and true*, and it is unnecessary to dwell upon the *personality* of this Word. If, then, there can be *one* personal Word, faithful and true (and it will be shewn, moreover, to be distinctly applicable to one only Power,

though with many crowns, and followed *by many likenesses*), why may there not be many such in the sequel, after the destruction of God's enemies, and that great enlargement of the Church, which has already been shewn? Why, when we meet at such a time with the Words true, and with the Words faithful and true, in the one case following immediately after the declaration of the blessedness of those who are called to the marriage supper, and in the other, immediately after the declaration that some persons shall reign for ever and ever, and immediately before the same emblematical action—why have we never thought of this translation, ‘These, who are called to the Marriage supper, are the true Words of God: these, the Words true, are of the God: these, who reign for ever and ever, are the Words, faithful and true.’ Such are these who died in the Lord at the Reformation, who, at the foundation of the New Jerusalem, are called to the solemnity. This marriage of the Lamb is the final judgment upon Babylon; the conflagration has ruined her. There cannot be much doubt of the principle of this interpretation. Conceiving at the same time, that the great purpose of the present brief mention of these True Words of God is the reference to the more enlarged notice in the twenty-second chapter, I defer for a time any further consideration.

10. “ And I fell before his feet to worship him,  
“ and he saith to me: See *thou do it* not: a  
“ fellow servant of thee am I, and of thy bre-



“ thren, those having the testimony of *the*  
“ Jesus. The God worship; for the testimony  
“ of *the* Jesus is the spirit of the prophecy.

This cannot possibly be considered otherwise than as emblematical; and hence may be made several important deductions. These, however, may, with propriety, be deferred to the twenty-second chapter, to which this verse, like the last, seems inserted for the purpose of reference. Without much present allusion to the purport, I shall now advert, in the words of Harmer, to a vindication of the propriety of the emblematical action.

St. John (Harmer ii. 339 and 340) did nothing at all but what was conformable to the usages of his own country, when the people designed innocently to express great reverence and gratitude. It is astonishing, then, that so many learned men should have looked upon it as an idolatrous prostration. What a strange interpretation must that be, which supposes St. John, a Jew by descent, a mortal enemy in consequence, by birth, to all idolatry, a zealous preacher against it through a very long life; who finished one of his epistles with these very words, *Little children, keep yourselves from idols*—should, when suffering in Patmos for the Lord Jesus, and when blessed with the influence of the prophetic spirit, attempt to do an idolatrous action, and to repeat that attempt in opposition to the checks of his celestial teacher! Nothing, surely, can be more inconceivable. This worship is nothing more than the expression of the highest *civil* reverence.

The purport of the emblem will receive its due attention in the twenty-second chapter. I shall there endeavour to prove that this most amiable and devout modesty of the angel, who is twice represented as declining a worship too abject, may typify the decided refusal of some national or Patriarchal Church to be invested with any spiritual supremacy over fellow-servants. When St. John, in the first chapter, paid reverence to the typified *Church general*, he is neither reproved nor forbidden. But this one angel is not the *Church general*, but one part only, and though a signal part, yet undesirous of authority over other members. He steadily refuses even a shadow of that authority, of which Rome eagerly grasped the substance. Worship, he says, *the God*; and implies *the Jesus*, or the Saviour; worship that representative of the *Church general*, whom you worshipped aforetime. The spirit of this expression is thus parallel with that which declares that there shall be no sun, no temple in the New Jerusalem, no superiority either of splendour or purity, the one part above the other. The turn that Fraser gives to the expression that 'the testimony of Jesus is the spirit of prophecy,' deserves, however, notice. 'The completion of prophecy is the great argument for the truth of Christianity in the latter days, by which the prejudices of the Jews, and the enmity of the Gentiles, shall be finally overcome.'

Thus then have we arrived almost to the limits of our subject. The millenium of unvaried bliss, indeed, remains; the final defeat of Gog and

Magog; and the second death. These are subjects which, however interesting they will be to future generations, are too immensely distant from us to move much painful anxiety. A Christian regard for the religious welfare of future ages may, nevertheless, interest some of us to curiosity. Would to God, that the purity of the *lives* of English Christians rivalled the purity of the *church*, in communion with which they have the happiness to live, and corresponded with the glorious promises, fulfilling, even upon this generation, and to be fulfilled upon our children, and our children's children! As, however, there may be too little disinterested zeal abroad to make tolerable a *long* prophetical disquisition upon the events of future ages, I shall not overload these pages. When I lose sight of my country, of England, glorious England, I shall end these remarks. The parallel passage in the twenty-second chapter, which immediately follows the display of the New Jerusalem in all its glory, will be a fit conclusion. It will be found that England, though the spiritual ascendancy is declined, maintains, nevertheless, a temperate influence in the secular affairs connected with the New City. As the millennial bliss is unvaried, it is no subject of long and anxious consideration; but England, I believe, will enjoy the glory and the sovereignty, even unto the end.

Ere we arrive, however, at these points of consideration, there remain to be considered some occurrences prior in point of time to the verses we have now concluded. We have arrived

at the expiration of the 1335 days of Daniel; but we know that the downfall of the beast takes place at the end of the 1260. In the course of this chapter and the preceding has been shewn the fall of the proper corruptions of Rome, the crown of the Western horn of the ecclesiastical beast; but as *the beasts*, who have made so lamentably conspicuous a figure, have not yet been represented in their fall, and as the fall of such enemies might be thought worthy of the most conspicuous place in prophecy, we have immediately the description in all its circumstances, and with the account of the great *instrument* of destruction. To this then let us immediately proceed.

## CHAP. XIX.

### PART II.

11—16, A DESCRIPTION OF THE PROPERTIES, OFFICES, NAMES, AND DESTINIES OF THE PURE CHURCH AND NATION; 17—19, THE COLLECTION OF THE OPPONENT IMPURE POWERS; AND, 19—21, THE ISSUE OF THE CONTEST.

"Here stands the messenger of truth, *here stands*  
The legate of the skies, his theme divine,  
His office sacred, his credentials clear;  
By him the violated law speaks out  
Its thunders, and by him, in strains as sweet  
As angels use, the gospel whispers peace."

*Couper's Task.*

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11. "And I saw the heaven opened, and behold  
"a white horse, and he that sat upon him  
"called Faithful and True; and in righteous-  
"ness he doth judge and make war.'

WE are now returned to an anterior part of the prophecy. The late angel came for the sole purpose of shewing the judgment upon Babylon, for the elucidation of the history of *the woman* on the beast; and not for any circumstances unconnected. We find, however, no further mention of the woman, but the introduction of enemies of very different descriptions, the false prophet and the dragon. This circumstance alone would teach

us that between the tenth and eleventh verses there must be that decided break in the sense, which accords with the ancient MSS. and our former observations.

We now, therefore, revert to the magnificent spectacle of the progress and perfection of that pure opponent power, which is the instrument in the hand of God to fulfil his revealed purposes of the vengeance of reformation.

It will first be requisite that we should ascertain the exact prophetical period at which this pure confederacy goes forth to the combat. From the fourteenth verse it seems to have received its *organization*, prior to the time of appearance in the prophecy. Upon the point of chronology we have, I apprehend, sufficient data in the time at which *this heaven was opened*.

In the nineteenth verse of the eleventh chapter the temple of God was *opened in heaven*, and some peculiarities were seen within. This opening, however, took place at *some* time prior to the effects of the effusion of the seventh vial; for there immediately occur the most striking features of the seven *plagues*, the lightnings, and thunderings, and voices, and the earthquake, and great hail. Again, from the total absence of the vials and their events, it may be presumed that the opening of the heaven, in all probability at least, is subsequent to them all, and thus *immediately* anterior to the events of the seven plagues. This result exactly accords with the conclusion gained from the fifteenth chapter, that a wider diffusion of the pure faith must commence imme-

diately before the fulfilment of the infliction of the seven plagues. Consequently, this pure confederacy, which (however long it may be organized before it go forth) goes forth to a destined conquest between the sixth and seventh vials, must be nearly simultaneous in its march with the opposite confederacy, which is gathered in the same period, between the sixth and seventh vials, by the three great enemies, to the battle of Armagedon. There seems nevertheless one point of difference: the enemies are only gathered at that time for a specified purpose: they advance, as it were, in designed opposition, and in consequence of the march of the pure confederacy. Thus in the sixteenth chapter they are gathered for a *specified war*, by which it appears, that prior to their congregation, the power which they designed to crush was already *organized*, if not already in the land which extendeth the sixteen hundred furlongs, at the specified Armagedon or Mountain of delights. Thus too in this description of the nineteenth chapter the Word goes forth and is followed, before the opposite party are even invited to the opposition. This invitation will be found to take place in the 17th and 18th verses, the collection in the 19th, the utter ruin in the 20th and 21st. The same conclusion may and will be deduced from many other sources. Let us now proceed to the personal description.

11.. “ Behold a white horse, and he that sat upon  
“ him, called Faithful and True; and in righ-

- “trousness he doth judge and make war.  
 12. “His eyes also (*as* \*) a flame of fire; and on  
 “the head of him diadems many; having a  
 “name written, which no one † discerned  
 13. “except himself; and having put on a vesture  
 “dipped in blood; and there is called the  
 14. “name of him, The Word of the God. And  
 “the armies, which in the heaven, followed  
 “him upon horses white, (*the armies*) clothed  
 15. “in fine linen, white (\* *and clean*); and out  
 “of his mouth goeth a sword (*two-edged*)  
 “sharp in order that with it he should smite  
 “the nations; and the same shall shepherd  
 “them with a sceptre of iron; and the same  
 “treadeth the press of the wine of the poison  
 “(\* *and the indignation of the God*) of the Al-  
 16. “mighty; and he hath on his vesture and on  
 “his thigh a name written, King of Kings  
 “and Lord of Lords.

This Personage treads the wine-press, smites the nations or Gentiles, and is to rule them with the sceptre of iron for ever. These particularities identify him, as has been already remarked, with the subject of the second Psalm, and with the servant of Christ of the second chapter, who, having overcome, has power given him upon these nations or Gentiles to rule them with a sceptre

\*\*\* Griesbach doubts.

† This translation of *οὐδὲν* seems to answer to the equivocal purport of perceiving with the eyes of the body or the eyes of the mind, seeing or understanding.



of iron, and break them in shivers like a potter's vessel. They identify him, moreover, with the man-like Son of the twelfth chapter, who in the very same words is described, as destined to rule all nations with the sceptre of iron. Now as all these Personages are to do precisely the same thing, and all at some future time are to have a *universal and perpetual* dominion, it necessarily follows that all these symbols typify *the same Power*. The expressions of the universality, in connection with the perpetuity, of the dominion, place this point beyond the possibility of doubt. Two, three, or four distinct Potentates cannot each have a distinct co-existent *universal* dominion; and as the universal reign of each is, when once began, to remain for ever and ever, these Potentates must all at *some* time of their existence reign *together*. Consequently these several Potentates must be typical of the *very same Power*. The perpetuity of the dominion is contained in every description: it is expressed both by the tenses and the iron, the iron being also in Nebuchadnezzar's image, the symbol of strength, and the expression, not of the abuse, but of the *durability* of the sceptre. In more than one of the instances it is indeed specified as the kingdom *which has no end*; and, moreover, it becomes exactly identified on the same principles with the antitype of the Son of Man, in Dan. vii. 13, 14, which according to the decision of the angelic interpreter in verses 22 and 27, is significant of the perpetual and universal dominion given to *the people of the saints* of the most High.

Now this latter divine and decisive interpretation renders it superfluous to insist upon our own prior and separate demonstrations, that the man-like son, the witnesses, &c. must be expressive of the pure church. This Great Word of God, therefore, thus identified, must also be the pure church, or *the people of the saints of the most High*. But, moreover, this Personal and symbolical Word is the plague and destruction of the Beast. These people of the saints are thus identified with the witnesses; because the witnesses were positively to cause the devouring of the beast, who willed to hurt them. The witnesses, who by arguments anterior to, and independent of the present demonstration, were separately and indisputably shewn to be the pure church, were yet not so absolutely spiritual as to disallow an ability to make war, and to have a body susceptible of many momentous changes. The pure Society, therefore, in *this White Horse and Word of God* may be also thus embodied. Embodied, moreover, it is in the judgment of the enemies; since we shall find an invitation to come and eat *the flesh* of him and his horses. The witnesses ascended up, as was shewn, into the *heaven* by the establishment of the pure *Church in England*. The man-like Son was caught up, moreover, into the *heaven* of *English* establishment. When, therefore, we find this *heaven opened*, and there behold, in this heaven, the Faithful and True and Royal Word of God, significant, on every principle of interpretation, and from every source of argument, of the pure Church embodied, or

the people of the saints of the most High, it cannot be doubted that *this heaven* of authority belongs to the Church, established in England, *the only pure apostolical Church*, indeed, within the circle of that whole old Roman Empire, which is the peculiar subject of the prophecy.

Whatever form of government may be the Head of the Beast, or wherever his throne may be situate, the beast is the Roman Empire, now on the feudal principle divided into those ten horns which collectively fall, only with the fall of the beast. When the beast, the whole beast, is defeated and cast into the lake of fire, it seems that it must intend *all* the confederate powers, which are marshalled under the eighth feudal and compounded king. A desponding doubt may consequently be suggested whether the power of England be on any human calculation adequate to such an undertaking.

It may simply be replied that, although England has lately risen in a wonderful manner to a power of the most formidable nature, and although she thus seems to continue to be rising among and above all the surrounding difficulties and dangers, yet that as we neither build upon human calculation, nor suffer it to occupy any the least part of the superstructure, we must not suffer the idea that human calculation may invalidate the strength of our work. What it cannot give, neither can it take away. 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.' We know that the great image of the four Empires is to be smitten by a

simple stone on those ten toes which have the strength of *iron*. The stone is, palpably, an instrument naturally unequal to the demolition; yet the whole image in the immediate consequence is utterly broken to pieces, and as the wind carries away the chaff, no place was found for it any more. The stone *subsequently* becomes a great mountain, and fills the whole earth. A mountain being a mighty literal Empire, the stone must be a Power of very little comparative weight. *This stone* is nevertheless to effect the utter demolition of every part of the stupendous image; and *this stone*, becoming a mountain, is to fill the whole earth.

I may hint a strong inclination to conceive that Nebuchadnezzar saw the stone, which subsequently smote the Image, cut *out of the Image itself*, cut out of the feet and ten toes of iron and clay. As the symbols of the Image and Mountain exactly agree in the antitype, Daniel *in the interpretation* might say what is not said in the vision, that it was cut *out of the mountain*. In Nebuchadnezzar's dream we find, however, no mountain contemporaneous with the image, out of which the stone could have been cut. It *must* have been cut from the Image. If this idea be received, I shall not need to explain how the stone, which I believe to be *already cut out*, and which will soon smite the Image and become the Mountain, was very lately a part of the Image.

According to the interpretation, the God of heaven shall, in his own way, in the days of the kings, *in the days of the existence of the Image*, set up a

kingdom (*a literal kingdom*, because Nebuchadnezzar was, in the foregoing words, a *literal* King of Kings), which shall soon receive increase, which shall never be destroyed, but stand for ever. This agrees in every respect with the dominion, which in the other prophecy is given to the people of the saints. The time of the demolition of the Image cannot possibly, it cannot on any calculation, be *far* distant; and where now is any *pure* kingdom, England excepted, within, or even without the limits of the old Roman Empire? Where is the stone, however insignificant, which was for a time to co-exist with the Image, and which can become the mountain? Where are there a people of saints, for they *must* already have appeared? Where are these to receive the extension of their kingdom? As a conscientious member of our National pure Apostolical Church, I must reply, “Here, here only, in Protestant England.” This pure Society, already at least identified with the Son of the second Psalm, with the distinguished Servant of the second chapter, with the Witnesses of the eleventh, with the manlike Son and the pure Angelic host of the twelfth, with the Son of Man of the fourteenth, with this Word of God of the nineteenth, with the stone and the Son of Man of Daniel, (and it might be identified, even with other symbols, past and future)—this *pure* NATION AND CHURCH OF ENGLAND *is safe, and must be triumphant*. Each of these symbols, I repeat, is in some of its circumstances expressive of *universal and everlasting dominion*. Therefore must they all be the same

Power in varied symbolical attire. Each, moreover, may, separately and individually, be shewn to correspond with the character and history of *England*. This mighty mutation in the state of the world must, moreover, be at hand. Conscientiously of the Church we must believe ourselves pure: we must consequently believe, independently of all prior arguments, that to the Church, as concentrated in England, are all these glorious promises. *We* have the seed of the majestic tree which shall overshadow the whole earth. *We* have the fountain, whence shall flow the knowledge of the Lord to cover the earth, as the waters the sea!

The white horse is again seen, that white horse, according to the imagery of Woodhouse, which proceeded on his career of victory in the early part of the vision, whose rider went forth conquering and to conquer.\* That rider having pursued his destined way, sometimes seen and sometimes unseen, again appears on another white horse, and goes forth to the final and decisive victory, followed by all the armies in the heaven, they also on white horses. ‘Gird thy sword upon thy thigh, O thou most mighty, and all thy dazzling armour. In thy Majesty prosper thou; ride thou in the cause of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are very sharp in the heart of the *King’s* enemies.’

\* “Equo veli, potestatis symbolum, eorumque, qui rerum habenas moderantur.”—Mede, Book iii.

‘the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom, it is a straight sceptre. Thou hast loved righteousness and hated wickedness; therefore God, *thy own God*, hath anointed thee with the oil of gladness *above thy fellows*.’ Such is the Personage of the forty-fifth Psalm, which, at some future time, I may endeavour to illustrate: so plain a prophetic symbol of the same perpetual and universal dominion, and so exactly coincident with this Word of God under our immediate consideration, that I am in amazement that the suggestion in these pages should be novel. It will not, I presume, be urged, that there is an *unprecedented* departure from the idea of the *literal* Christ, by those who are aware that Mede ventured to apply the forty-fifth psalm to the Great King of the North, the Swedish warrior, ‘Vindicem Dei ab Aquilone, Regem pium, felicem, et quaquâ venit Victorem, cujus successus Aquilæ volatum superent.’ *Accingere igitur gladio tuo, Rex Magne, prosperè procede, et regna, propter veritatem, mansuetudinem, et justitiam; nam deducet te mirabiliter dextra tua.* (Mede, in Phialam iv. ad cap. 16).

I am much inclined, however, to apprehend that this is not the *very* white horse of the early vision; and that an accurate consideration will shew some correspondence in the *white horse* upon which rides the Word of God, with the *wild-beast* upon which the Woman rode. I think it evident that we must not take the white horse generally, as a mere supplementary part of the symbol, but as a conspicuous and significant branch. The white

horse is a beast, although not a *ravenous* or *wild* beast. As the wild-beast was an Empire, the horse must be of the same nature. As the adulterous woman, who sat upon the scarlet wild-beast, was a corrupt church symbolized, supported by the corrupt temporal Power symbolized, so must this holy symbolical Personage on the white horse be a pure church opponent, supported by a pure nation; while the armies in heaven, who also follow their leader upon white horses, may *possibly* be the other Protestant and Apostolical Churches supported by the Northern Protestant states, which are without the limits of the Roman Empire. If the angels of the Michael in the twelfth chapter were merely the different sects in the Church of England, and thus to be considered as a whole with Michael, as Satan with *his* angels, then these attendant horsemen are merely supplementary to their Leader. But if the angels of Michael were the *other Protestant communities*, then these horsemen are parallel. Both fall under the same consideration.

If now it be objected that the *wild-beast* is a *general* expression, but the *horse* a *particular* animal, I have only to answer, that this wild-beast of St. John, the Roman Empire, is taken from Daniel, who, having attributed to the preceding Empires the likenesses of the Lion, the Bear, and the Leopard, made his fourth, a *compound* of all, and unlike them all. When, therefore, St. John assumed *the symbol of Daniel*, he was *obliged* to be general in this wild-beast; and thus to the other beast, the false prophet, which



is original with St. John, he attributes some appearances of a Lamb. St. John, therefore, is *as particular* as his symbols allow him to be; and if such were an objection, it falls.

As the beast supports the woman, as the waters the woman, as the horn or the head the crown, as the cloud the Son of Man, as the sea the vessels, as the mountain the temple, as in short, the *temporal* in all symbols supports the *ecclesiastical* power, so does the White Horse, the Nation, support the Word of God, the Church. Animals are nations, ravenous or tame, according to the circumstances and character of the nation. What then can be so obvious a symbol of the support of the Church, as the horse, with *the hue* appropriate to the circumstances, white, red, black, or pale, as in the sixth chapter, or according to *the clothing and properties* as in the ninth, upon which much-abused part of the prophecy this idea will throw some light. It is obviously foreign to my purpose to intrude at present upon the consideration of the sixth chapter; but I would remark, that the historian of the Decline and Fall of the Roman Empire shews to the most careless observer the correspondent varied religious state of the supporting Empire during the reigns, from Constantine of the first seal, to Phocas of the sixth, white, red, black, and pale.

“ And he that sat upon him, called Faithful  
“ and True.”

It might perhaps have seemed that ‘ called ’ is

also an epithet to the Rider, that the Faithful and True is not a *third* name, but descriptive only, that he is called, and faithful, and true, precisely as the followers of the Lamb of the seventeenth chapter, who also is Lord of Lords, and King of Kings, are *called*, and chosen, and faithful, where, however, is used another Greek term for the *called*. The *called* would thus have given the allusion to those who were called out of Babylon. Many or all of the European kingdoms were *called* to the Marriage-feast, but few *chosen*; only one, even England, within the limits of the old Roman Empire, and only seven without. But it is not only that they were called and chosen, it remained for them to be *faithful*. It is implied that this call and choice had some time taken place, and there had been a trial with respect to the *faithfulness*. As however this Personage is *called* also the Word of God, and as we read of one who was \* called the Devil, &c. we *must* construe the present word in the same manner, † yet with a very emphatic expression. We consequently lose the additional mark of the *called*. This, nevertheless, cannot invalidate the substance of the argument. They who are thought worthy to join this pure confederacy must have been those whose faithfulness had been tried; and, consequently, unless all these events are indeed some centuries distant, this pure Power *must* now be on the stage. Too

\* καλῶμενος διαβολος, &c.

† *Vocari*, idem quod *esse*, sed eximio quodam modo. His name shall be *called*, 'Wonderful, Counsellor,' &c. Is. ix. 6. Mede.

many of the reformed states have lost their garments of pure practical holiness, failed to be faithful, and returned to the wallowing in the mire! On no principles can such be accounted inheritors of the promises. The name in question seems at least to be given to point out the identity between this assemblage and that of the seventeenth chapter, the Church symbolized by the Lamb, who is also the Lord of Lords and King of Kings, who is to overcome, and whose whole company are termed *called and chosen and faithful*. The epithets of 'Faithful and True' occur four times; but I am not able to discern any significant propriety in the inversion in two of the instances into "True and Faithful." Some such may probably exist.

"And in righteousness he doth judge and  
"make war.

The original for the judgment denotes a solemn judicial trial. This in its figurative situation may intend a warfare against the enemies of God, founded on the religious basis of a solemn judicial weighing of these enemies, and finding them wanting. When however the *war* is declared, it by no means necessarily *implies*, though it *may accompany*, a literal war. It is the conflict between truth and error; and the triumph of either *may* take place without any appeal to the sword. It is probable, however, from other parts of the description hereafter to be considered, that this conflict will, as the witnesses against

the beast, be embodied in a real religious war, undertaken on one side on the principles and promises of Revelation, and on the other, from a desire of eating the flesh, or devouring the possessions of the people of the saints. That such a war will take place, we may on many principles be persuaded.

“ His eyes also (*as*) a flame of fire.”

The seven eyes of the Lamb were interpreted to be the seven spirits of the God, the spirits which are sent forth upon all the earth. These eyes are, consequently, as has been fully shewn in the first chapter, also symbolical of the graces of the Spirit, without which no symbol of a Church is complete. The eyes, (*as*) a flame of fire, agree with Daniel's angel, and the angel of the first chapter. It has been shewn that lamps are symbolically synonymous with the eyes, both denoting the Spirits of God. Yet as in these instances the flame of fire is superadded, there should seem to be something intended beyond the allusion to the Lamp. Considering therefore that the lamps are in either case conspicuous before a mighty diffusion of the Gospel, I apprehend that their introduction may denote the lighting up of the flame which is about to spread over all the world. Thus were the seven eyes of the Lamb the Spirits sent forth into all the world. Fire is the symbol of war : such fire may be a moral war against corruption.

“ And on the head of him diadems many.”

There now appears a striking difference between this Word of God, and that Son of Man, who was represented in the first chapter, the symbol of the primitive Church. *Then*, the exceeding whiteness of the head and hair was a striking part of the appearance, while he had nothing like a crown upon his head. Inconceivably pure as was the early church, there was no national establishment, nothing like a crown. On the contrary, in this case there is no such dazzling and inconceivable whiteness, although a clothing in fine linen, clean and white; but many diadems on his head. This pure church, or king spiritual, is therefore in authority and establishment; and though without the dazzling purity of primitive excellence, yet at the approaching conclusion of the vials, with no mean portion of practical purity.

But how are we to understand his *many* crowns? This is perplexing. If we might understand this Word as the pure Church supported by a Protestant confederacy of the faithful of the seven nations, then we could easily interpret the many crowns; and there would be a manifest agreement with the parallel destruction of God's enemies in Zech. i. 41, "*Behold, a people shall come from the North, and many kings shall be raised up from the coasts of the earth against her.*" Yet, in this case, why do the allies follow their Leader on *separate* white horses; for it seems a symbolical injustice, if they have their separate horses, to give their crowns to the Leader on his white horse? Whatever preponderance of influence may be enjoyed by England, the source and soul of

this confederacy, yet scarcely ought this leader to have all the crowns. He is indeed represented as the great agent; he alone has the sword and sceptre; he alone is specified to tread the wine-press, and in accordance he might have all the crowns, but, nevertheless in this case why the distinct horses? These follow their Leader upon white horses. There may perhaps be a latent distinction between the horse of the Leader and of the followers. According to the Persian and Egyptian interpreters of dreams, the *first* horse (for which the Greek has not a term), refers to great eminence and dignity: the others to a nobility of a lower rank.

Should we make trial of the Word of God, existing eminently in England, we can give him only the double crown of England and Ireland; for all our foreign possessions (to the disgrace, perhaps, of all the governing powers, secular and ecclesiastical) have hitherto been without ecclesiastical establishments. Should England, ere this time, correct this error, and the measure is said to be in agitation, or should the countries of Norway, Sweden, and Denmark, with their ecclesiastical establishments, become annexed to the crown of Britain and the Church of England, then indeed this part of the symbol might be more accordant with the interpretation; and the following horsemen and horses would imply no more, as was said, than the angels of Michael. Let time and events decide. We cannot, however, fail to remark the distinction between these many crowns, and the *one* crown of the woman, adorned with the twelve national stars. As that one crown, thus composed, exactly de-

noted the unity of the Western faith throughout all the twelve kingdoms, so do these many crowns seem rather to denote distinct independent powers, all pure and in *one* religious confederacy.

“ Having a name written which no one discerned except himself.”

This must, of course, be considered in connection with ii. 17. ‘ To him that overcometh will I give—a white stone, and in the stone a new name written which no man knoweth save he that receiveth it.’ This Word has overcome; and he receives the mystical name. It appears therefore, hence alone, that this Word of God has already been on some signal occasion a Conqueror, and Faithful. He was a Conqueror, when the Witnesses ascended, when the man-like Son was caught up to his throne, when Michael overcame the great Dragon. The Word of God, therefore, cannot symbolize a Power, which is to start into existence, immediately before the Beast’s destined hour of fall, but must be a faithful soldier, a conqueror, one who has been tried, and is faithful, and strong. In this battle or war, moreover, if the beast, supporting the false prophet, be considered as a real Empire *literal*, the opponent supporter must be a real kingdom of this world. This pure kingdom or nation, supporter of the pure faith, must therefore be already, and probably has long been, in existence. The same conclusions thicken upon us at every turn; and I need not again point out what pure nation, now

in national existence, can alone be destined to this glorious triumph.

When, however, we come to the particulars of this white stone and new name, we find a perplexing multiplicity of possible interpretations. That a new name was always given, in ancient times, with a new dignity, we know from a thousand instances, as well as from the new name we have all received, when by our baptism we were made the members of Christ, the children of God, and inheritors of the kingdom of heaven. This new name implies a new dignity; and as none discern it but himself, this new dignity may not be known to his enemies. May it not be the attainable national conviction, that England is the destined Avenger of the faith; and may not the unspecified name be the name worn on his vesture, King of Kings, and Lord of Lords? The enemies may hear the claim, but do not *discern* its justice. The corrupt and unbelieving opponents cannot receive our interpretations, cannot discern until they cease from their infidelity and corruption.

This interpretation may *possibly* be correct, but still it does not explain the connection of *the stone*. It may first be noted that it is not the *λῶς*, but the *λίθος*; and there is consequently no allusion to that *stone* which smote the image on the feet. The latter Greek term implies a small stone or pebble, and the idea which may first occur is the ancient custom of absolving with a white pebble, and condemning with a black one. 'This Ovid expressly mentions as the method of proceeding in crimi-



‘nal cases at Argos.’—(Parkhurst, under the Greek noun.)

Doddridge suggests a possible translation, that no man knows the name except such as *have received it*. ‘Because,’ he says, ‘a name given to one must be known to others, or it would be given in vain.’ As the Word of God, however, is symbolical of a community, such idea does not seem necessary. Each individual may know and glory in the collective name. Dr. Goodman thinks it an allusion to the token or ticket given to the conqueror in the Olympic games, expressing his name, and signifying his reward. Again, it has been suggested that the stone is only given for the conveyance of the new name written upon it. A white stone is thus equivalent to a tablet of stone, which, whitened, was the most ancient matter used to write upon, and a curious instance of which is to be seen in Deut. xxvii. 2 and 3. Thus, too, was the decalogue written on tables of stone.

The latter part of the note on Rev. ii. 17, in Dodd’s Bible, may, however, best of all repay the trouble of consultation. The substance is as follows: there was an ancient custom among the Romans, by which they cultivated and preserved a lasting friendship between families. They divided lengthways into two equal parts an oblong piece of bone, ivory, or stone, which they called a tessera, upon each of which one of the parties wrote his name, and exchanged it with the other. By producing this when they travelled, it gave a mutual claim upon the hospitality of the con-

tracting parties and their descendants. Hence came the proverbial expression of *breaking the hospitable tessera*, applied to those who violated their engagements. But our translators, by rendering it a white stone, seem to have confounded it with the calculus, or globular stone, which was used in balloting and other occasions. Thus will this new name on the tessera, given to the Church, signify a more intimate communion or fellowship with its Lord. Thus in the antitype knew no one the name save he that received it. For as the name on the tessera was not that of the person who wrote it, but of his friend, so was it known only to the possessor, that only he and his family should enjoy the benefits.

Without knowing that it is very applicable to the case before us, I would insert one or two sentences from the Asiatic Researches. ‘Among the Hindoos it never has been customary to call any prince by his *proper name*. This custom has been communicated to the Burmas with such strength, that it is almost impossible to learn the name of any prince during his reign. His **TITLES** only can lawfully be mentioned; and the law is enforced with such vigour, that Burmas even in Calcutta shudder when requested to mention the dreadful name; nor am I satisfied that either Captain Symes or I could ever procure the real name of the reigning monarch.’

“And having put on a vesture dipped in blood.”

The great war has not yet commenced, though

this assemblage be in hostile preparation. How then is the raiment of the Leader dipped in *blood*, while all his followers are clothed in *white*? This is quite unaccountable, until we force ourselves to the desertion of the seducing idea of the raiment red from the treading of the wine-press. 'Wherefore is thy apparel red, and thy raiment as one that treadeth the wine-press? I have trodden the wine-press, and their life-blood was sprinkled on my garments.' This is all foreign to our purpose; because it is clear that the wine-press is not yet trodden. When, however, we resolutely confine ourselves to the strict language of the Apocalypse, and the apocalyptic connections, we shall find, I apprehend, that his apparel is not red. Although washed in blood, it is purely white. On a recurrence to vii. 14, we find a mystic party all in white robes, who *for the attainment of this whiteness* had dipped them in blood, or washed and *made them white in the blood* of the Lamb. As he that overcame, was just shewn to have the mystical new name, so does he now, as was necessary for the fulfilment of the reference, walk in *white* raiment. It is impossible that he should have been clothed in any raiment but white. Thus is the symbol accordant with itself and the references; and the most beautiful meaning starts forth when we behold the Leader in his followers, come out of great tribulation, having washed their robes and made them *white in the blood of the Lamb*.

"And there is called the name of him, the  
"Word of the God."

The Church militant is still personified under an allusion to its Lord, the personal Word, by which title this same St. John names him in his Gospel. Herein is an allusion to the Lamb, and a name for the whole company, the Word of God, and the Words his followers and likenesses.

“ And the armies, which in the heaven, followed him upon horses white (*the armies*),  
“ clothed in fine linen white (*and clean*).

Mede observes that the idea of the white raiment is taken from a custom of the Jews in proving and admitting any persons to the Priesthood. When they were satisfied with the genealogy and legal fitness of any candidate, they clothed him in white raiment, as a testimony of admittance. Hence is the allusion, not only to the Royal Priesthood of Christians, but to the moral fitness for that holy office. This subject has, however, been already amply treated.

But there is here a peculiarity to which I have hitherto forborne to advert. This company were in a measure identified with the witnesses, who standing before the beast, the God of the earth, during the whole period of the 1260 days, are all that time clothed in sackcloth neither white nor fine. How then before the fall of the beast can this company be in fine linen and white? Here clearly again appears the inherent principle which the witnesses possess of presence in more places than one. As by this property we saw them dead in one place, and alive in another, on

earth, and yet ascended into heaven, so is the pure Church at this very time, prophesying in sackcloth as far as under the territorial jurisdiction of the beast, and as far as without the sphere of his domination in fine linen and white, in triumph and purity. While the church is depressed in any one place, there the witnesses prophesy in sackcloth; although the church be established, and the witnesses triumphant in another. The necessity for this property is obvious; for as we know that a pure power was to be the destruction of the beast, cut down in the fulness of his strength, it is palpable that this pure power must, at least some little time, have a co-existence with him, and be in strength against him. Thus in England the witnesses, who are generally depressed the whole 1260 days, have perhaps ceased to prophesy in sackcloth.

“ And out of his mouth goeth a sword (*two-edged*), sharp, in order that with it he should smite the nations; and the same shall shepherd them with a sceptre of iron.

This sword of the mouth is of course the same as in C. i. 16, and C. ii. 12 and 16, and parallel, as was proved, with the fire which proceeds' out of their mouth to devour the enemies. The mouth, it may be once more repeated, expresses a lawgiver civil or sacred. With this vengeance are the nations smitten, those nations or Gentile idolaters who had so long trodden under foot the streets of the Holy City. These

having been smitten by the rod of his mouth, these wicked ones having been slain, *as wicked ones*, by the breath of his lips, are subsequently to be ruled for ever in their converted state by the strong sceptre of this pure nation.

In the comment on the first chapter (see vol. i. page 54) it was suggested that this sword, two-edged, and sharp, must denote the powerful, written word of God; and that this instrument of destruction proceeding from the mouth is that weapon which has subdued the hearts of so many millions to the obedience of the pure faith. At the present opportunity I would dilate upon and confirm the given interpretation, by references to the sacred and classic authors, deduced from Lowth's comment on Is. xlix. 2. 'He hath made my mouth a sharp sword.'

'The doctrine of the Gospel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Christ." The metaphor of the sword and the arrow, applied to powerful speech, is bold, yet just. It has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by Aristophanes, (see Cicero Epist. ad Atticum xii. 6.)

Οὕτως ἐκείλει, καὶ μῆρος τῶν ῥητορῶν

Τὸ κέντρον ἐγκαταλείπει τοῖς ἀνθρώποις.

Apud Dioc. Lib. xi.

His powerful speech  
Pierced the hearer's soul, and left behind  
Deep in his bosom its keen point infixt.

‘ Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry :—

Ἐπεχὶ νυν σκοπῶ τοξόν,  
 Ἀγε, Μυθε. τίνα βαλλομένη  
 Ἐκ μάλθακας αὐτὴ φρι-  
 νος ευκλείας οἶστος  
 Ἰέντις ;

Olymp. ii. 160.

“ Come on ! thy brightest shafts prepare,  
 “ And bend, O Muse, thy sounding bow ;  
 “ Say, through what paths of liquid air  
 “ Our arrows shall we throw ?”

WYST

See also ver. 149, of the same ode, and Olymp. ix. 17, on the former of which places the Scholiast says, *τροπικὸς ὁ λόγος βέλῃ δὲ τοὺς λόγους εἰρηκε, διὰ το οἶον καὶ καιρίον τῶν ἐγκωμίων.* “ He calls his verses shafts by a metaphor, signifying the acuteness and the application of his panegyric.” (Lowth, vol. ii. 302.)

According to the same metaphor, St. Paul assures us that the Man of Sin shall be destroyed by the spirit of the opponent’s mouth (2 Thess. ii. 8.) ; and this may be the two-edged sword in the hand of the saints of Ps. cxlix. which is joined with the high praises of God in their mouth, to execute upon the people the judgment written. In a very similar manner do the frogs, the symbols of imposture, proceed on the other hand from the mouth of those Powers who gather the enemies to the great war (vol. ii. 98.). Though however this smiting by the sword denote a Reformation, a slaying of idolatry by the prevalence of the pure word, rather than the bloody fulfilment of the temporal vengeance predicted in the Gospel

against all idolaters, yet the latter also is predicted with certainty. The treading of the winepress must be *accompanied* at least by a literal vengeance; because, among many other reasons, the last verse of the chapter expresses the destruction of the flesh, of the bodies of the enemies. It is impossible not to perceive that both Daniel and St. John thus lead to the conclusion that the pure nation of the nineteenth century is to become, *in a political view*, a permanent Empire universal over the Roman world. On every calculation, it may again be repeated, we are so near to the conclusion of the great apocalyptic drama, that these things must *shortly* come to pass; this pure Power must be already in conspicuous existence; this kingdom, which, as a stone, was to be set up *in the days of the ten kings*, and subsequently to become a mountain, must be one of those kingdoms which, obedient to the invitation, came out of the mystic Babylon.

In our former speculations we found ourselves unqualified to proceed to a peremptory decision respecting the issue of the present Spanish contest; and it appeared indeed to be questionable whether it might not be continued even during the distant enterprizes undertaken by the King, or Gallo-Roman Empire. We see him at this day (1812) engaged in the arduous struggle of the Peninsula; and at the same time presenting a most formidable front against the Russian potentate. Prodigious, therefore, as are his military resources, it is, humanly speaking, by no means improbable, that he will in the same manner



prosecute his Asiatic schemes, even while still pushed against by the King of the South, and while the British King of the North has still cause for his chariots and horsemen and many ships on the shores of the same Southern Peninsula.

‘He shall enter *also* into the glorious land; and many *countries* shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.’ (Daniel xi. 41.)

This glorious land, or land of delight into which he enters, was demonstrated (vol. ii. 107) to be that land of Judæa, to which at this day is reserved the exclusive title of the Holy Land. In the Psalms (cvi. 24) it is called the pleasant land; in Jeremiah (iii. 19) a pleasant land, a goodly heritage; in Ezekiel (xx. 6) the glory of all lands; and the instances in Daniel were brought forward on the last occasion. Thus, according to my former conclusion, Bp. Newton declares that the glorious holy mountain must be Sion or Olivet, or some mountain in the Holy Land between the seas (the Dead Sea on the East and the Mediterranean on the West.).

That the great Enemy of the last days is to meet his destruction on the mountains of the literal Israel is declared in very many of the prophecies, among which I need only particularize Ez. xxxviii. 16, xxxix, 2, 4, 22, 23; yet it is nevertheless added *before many nations*, xxxviii. 22, 23. The accounts seem at variance until we gather from the multitude of other prophecies how extensive the confederation, not only of his allies,

by his influence lately brought together, (xvi. 13) in effect to be made spectators of his ultimate fall, but, of the pure opponent Powers, the Word of God with his many crowns, and with his many likenesses on their white horses. Thus falls he before the many nations on the mountains of Israel.

Into this Judæa we have now to behold his entrance; but his ravages are not confined to this country, into which he first sets his foot, for many countries are overthrown. The Eastern borders of Arabia form, however, in that direction, a line beyond which he cannot extend himself, inasmuch as Edom, Moab, and Ammon, must be received in as literal a sense as were Persia and Græcia of the second verse, Egypt of the eighth, Chittim of the thirtieth, and, in Daniel's ear, *the glorious land* of the sixteenth and aforementioned verses. Edom, Moab, and Ammon, form a line from the South-East to the North, dividing Judæa from Arabia; and into these countries it may seem that he shall at first make some progress, from the peculiarity of the expression. The *escape* out of his hands indirectly conveys an idea that they were once in his hands. The escape may probably be in consequence of some aid, direct or indirect, afforded by the pure opponent Power. It is towards the West and South-West that peculiar progress shall be made, as we may gather from the two next verses.

(42.) 'He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape; (43) but he shall have power over the

treasures of gold and silver, and over all the precious things of Egypt; and the Lybians and the Ethiopians shall be at his steps.'

The land of Egypt, as we find, *resists*, but in vain. It cannot, like Edom, and Moab and Ammon, *escape* out of his hand. Over this great branch, at least, of the Eastern or Constantinopolitan Empire, he gains absolute dominion; and the Western and Southern Lybians and Ethiopians seem voluntarily, or unreluctantly, to follow at his steps. Thus then has the Gallo-Roman Empire marvellously prospered. The land is divided: many countries are entered and overflowed; and the choicest provinces of the ancient African division are now the portion of the modern claimant of the Roman Empire, who is supposed (see vol. ii. 96) to have already subdued the Constantinopolitan monarchy, and thus to have become almost the unrivalled sovereign of the whole Roman world. Were the fall of the Turco-Roman Empire by the hands of France a point yet undecided and chronologically unfulfilled, it is plain that the fall of a monarchy which at the time of the prophecy had neither name nor existence could scarcely have been represented so well as thus under the names of its most valuable provinces. This Empire, nevertheless, with all its accessions of strength, is not so firm but that it *may be troubled*. There is discernible, even in Daniel, the existence of some adverse Power, which, giving no little uneasiness at present, finally brings to his end the King who for a time does according to his will.

How formidable this opponent is in fact may be taught by the following extracts taken from a Grammar of British Geography by the Rev. J. Goldsmith.

‘ *It appears* that the territory of the whole British Empire *equals in square miles* the great empires of antiquity ; and that the united population of its territories, and of the dependencies subject to British influence, is *far greater* than that of either of the four great empires of the ancient world.

‘ *It appears*, that Great Britain possesses at this time a monopoly of the valuable produce of the East and of the West Indies ; that her ships of war sail triumphantly and victoriously in every sea ; and that, consequently, she possesses an *undisputed command of the commerce of the world*.

‘ *It appears*, that the commerce of Great Britain, continued by that law which prohibits imports in foreign ships, except of their native produce, is many-fold greater than that of the *Carthaginians*, Venetians, and Dutch ; while the commerce of Great Britain possesses, as its peculiar basis, an unrivalled natural territory, and an agricultural system, not inferior to its commercial system in public value.

‘ *It appears*, that by the universal influence of her naval power, the government of Great Britain is enabled to increase or diminish the prosperity and welfare of *all nations of the world* ; and that the improvement and happiness of *the whole human race* depends on the benevolence and wisdom of her councils.

‘ *It appears, that the religious, moral, and political condition of a large portion of mankind, are subject to the influence of British policy; and that it is in the power of Britons, by their example and precept, to disseminate among all nations the light of the Gospel, to teach the purest morals, and introduce systems of government founded on the basis of civil and religious liberty.*

‘ *It appears, that political power and commerce are not the only grounds of British pre-eminence in the scale of nations, and that she is as much indebted to arts as to arms; and that her philosophers, poets, and men of letters, vie with those of the classic ages of antiquity, and that her works of art, her painting, sculpture, and architecture, indicate the highest perfection of human genius in her people.*

‘ *It appears, in fine, that at this time the British empire possesses more territory, more wealth, greater variety of produce, greater population, superior religion, more liberty, greater security, more commerce, superior agriculture, and greater revenues, than were ever possessed by any other nation, ancient or modern.*

Such then is the troubling Power; the Michael, as it will be found, in Daniel, the Word of God in St. John. Let us now return to the wilful King.

“ But tidings out of the East, and out of the  
“ North, shall trouble him.”

‘ To what point are relative the terms of the

East and the North, from the Egyptian quarters, or from France, the seat of the Empire? From the former, as I conceive, though in either case we arrive at a similar conclusion. It is not *the King of the North or East*, which would be according to the seat of Empire, but *tidings* from the East and the North. These posts or tidings reach him while the Lybians and Ethiopians follow his steps in the land of Egypt. The North stretches over the whole European continent, and may be especially applicable to England, the King of the North. The East is Judæa, a little to the North. Tidings of adverse fortune trouble him; and the immediate consequence is the successful exertion of his utmost vigour for the *re-conquest* of the capital of Judæa.

“Therefore he shall go forth with great fury  
“to destroy and utterly to make away many;  
“and he shall plant the tabernacles of his pa-  
“laces between the (*Mediterranean and Dead*)  
“Seas in the glorious holy mountain: Yet he  
“shall come to his end, and none shall help  
“him!”

Into Judæa he had before entered with success; its subjection we find in the particularity that he should not prevail against the Eastern border. It is now, however, repeated that on his return from Egypt, the city of Jerusalem falls before his furious arm. During his absence, therefore, in Egypt, it must appear that

some hostile power had troubled this country, Eastern both to Egypt and France; and hence the tidings from the East. It seems almost superfluous to observe, that as the British king of the North came against him with eminent power, and not without success in the South, it seems, even hence alone, a faint conclusion that this king of the North is now the principal agent against him in the East. As, moreover, we have the most numerous intimations throughout the Prophecies that the Jews will be restored by some *pure* and *maritime* power into their own land, it may hence again seem that herein is included the first, and unsuccessful attempt. The whole course of the glorious outset, the distressful sequel, and the triumphant conclusion, is to be found in Mic. v. 8—15. From the 8th to the 9th verse, the Jews prosper; from the 10th to the 14th verse, their enemies; and the 15th contains the final fall of the opposition. From many other prophecies we may gather that Jerusalem is to be sacked with circumstances of great cruelty; ‘But I passed by, and lo, he was gone!’ Hitherto, however, the Wicked one is still in great prosperity.

- (45.) “ Yet he shall come to his end, and none  
 xii. 1. “ shall help him; and at that time shall Mi-  
 “ chael stand up, the great prince which  
 “ standeth for the children of thy people;  
 “ and there shall be a time of trouble, such  
 “ as never was since there was a nation even  
 “ to that same time; and at that time shall

“ thy people be delivered, every one that  
“ shall be found written in the book.”

The children of Daniel's people, or the Jews, are however at this time to be delivered in despite of appearances, by the aid of that great pure Power which standeth up for them. They are certainly to be delivered, though in a time of unexampled trouble: their bitter Gallo-Roman enemy comes to his end, deserted by all his helpers; and the pure opponent stands up unwounded in the dreadful close. At this time stands up Michael: the stone that smites the image swells into a mountain. St. John's Michael of the twelfth chapter, (the very *name* in the Revelation may be an intentional allusion), he who in his war with the dragon was demonstrated to be England, the great maritime pure power inhabitant of the Isles to the West of the Nile, stands up *for the Jews*, (see vol. ii. page 70, 71), the children of Daniel's people.

It is more than probable indeed that these speculations are partly erroneous; yet do they seem to be countenanced by the aspect of passing events. If we behold the current of political affairs, breaking with sudden flood into new and most extraordinary channels, if we find all Europe at least in a rapidly progressive state of separation into two great distinct bodies, on the one side the purer Protestant faith, on the other the corrupt, in each one power taking the most decided lead, and these powers, thus in front of the battle, on every principle of policy and cha-



racter in inveterate opposition, when in the one we behold the most rapid progress of real knowledge and pure religion, and in the other the no less rapid progress of vice and infidelity, and every evil work, we surely see the infancy of awful events, which the eyes of our children may behold in glorious maturity, and of which we discern the shadows cast before upon the page of Revelation. It is impossible in this new conjuncture of human affairs to hesitate or scruple the enquiry, whence these things come, and whither they go? ‘If our enemy,’ said a late Christian statesman, in one of the most august assemblies in the world, ‘be raised up by Providence for any great end to be accomplished by the mischief he has done or will do, we may also be chosen instruments in the hand of Providence to raise up some great good out of the evils of his injustice. If his progress has been extraordinary, the resistance which this country has made to that progress is no less extraordinary. If he be to possess the dominion by land, we have secured the dominion by sea; and if there be views of apprehension in the eminence to which he has attained, there are also views of consolation in the glorious stand which we have made for the independence, (and he might have added, for the religion) of the world.’

“And the same treadeth the press of the  
“wine of the poison of (*the indignation of the*  
“*God*) of the Almighty.”

\* Griesbach doubts,

There is here a striking change of the tense. He has a sword with which he *should* smite the nations, a sceptre with which he should rule them, but the present time is introduced for the treading of the wine-press. This act seems to be an act of vengeance upon the corrupt, the *conversion* of the nations by the sword of the mouth to be posterior, and posterior likewise the universal dominion of the sceptre. He is now represented as standing near the wine-press, ready for his office, and only awaiting the gathering of the clusters of the grapes, and the casting them into the appointed receptacle. This is represented from the 17th to the 19th verses. The actions respecting the wine-press have already been partially discussed in their appropriate situation of the fourteenth chapter.

“ And he hath on his vesture, and on his  
 “ thigh a name written, King of Kings and  
 “ Lord of Lords.”

We should remark that this ancient expression of Supreme Majesty is far from that exclusive sense in which we attribute it to the literal Deity. It is certainly in 1 Tim. vi. 15, applied to our Saviour; and here, consequently, borne by the symbolical Word, as it was in xvii. 14 by the Lamb. Nebuchadnezzar was so styled even by Daniel, and on a tomb-stone of Cyrus, says Woodhouse, in the city of Pasargardæ was a Persic inscription ending with this Greek line:

Εἰθαδ' ἐγὼ κεῖμαι, Κυρις βασιλευς βασιλευν.

Here am I buried, Cyrus, King of Kings.

The term *Sultan* is so interpreted by the Byzantine writers of the eleventh century; and it has been a title always much affected by the Eastern Potentates. We may remember the famous Epistle of the Persian monarch, Sapor, to Constantine, in which he styles himself ‘Rex regum Sapor.’ Nay, we have heard it nearer home, inasmuch as the Pope was entitled King of Kings and Lord of Lords, and as the King of France has been repeatedly styled βασιλεὺς βασιλέων, rex regum, et chef de tous les rois Chrétiens.

This kingdom is of course ecclesiastical. When Daniel *interpreted* to Nebuchadnezzar, then the king was literal, but the scriptural kingdom is never of this world. The title of Lord may demand further consideration; but the first consideration respects the position of the name as borne upon the vesture and the thigh.

It was an ancient custom to adorn the images of deities or eminent persons with inscriptions of honour. There are several such images with an inscription written either on the garment or one of the thighs. It may be the present purport that the name was on that part of the garment which lay upon the thigh. Gruter has published a naked statue of marble with an inscription on the inside of the right thigh; and in the appendix to Dempster’s *Etruria Regalis* is a female image, clothed in a loose tunic down to the feet *with a shorter garment over it, on the right side of which is a perpendicular inscription extending on the lower garment*. There are many other ancient parallels, but in respect to the number and situa-

tion of the inscriptions we find but *one* in each of the figures, and that either upon the garment or the naked thigh. It is more probable, therefore, that only one inscription was here intended, and a part would naturally rest upon the thigh when on horseback. Now presuming that the inscription was longitudinal down the border of the garment, the part of the title which expressed him to be *the King of Kings* would be upon his breast; *the Lord of Lords* would fall *upon the thigh*, or would come upon that part of the vesture which fell *on the horse*. Now this is the transposition of the title of the Lamb engaged with the horns in xvii. 14, who was Lord and King, whereas this Word is King and Lord. This must be significant; and the transposition may be for the express purpose of letting the temporal title of *the Lord* fall on the horse, the symbol of the nation: while the spiritual title of *the King* is on the breast of the symbol of the supported Church. Thus does the compound symbol contain the triumph, both temporal and spiritual.

But who are these Kings and Lords, of whom he is the Ruler; his own followers, or the followers of the beast? As the Lamb was to conquer, *because* he was Lord and King of the Lords and Kings, the kingdom of this Word seems to be over his adversaries. Their lawful King, by promise from heaven, must be that Power which is to rule them with the enduring sceptre. These then are the Kings of the earth, the kings or

churches of the East as well as of the West, the kings from the risings of the Sun, and all the kings, who with the beast are gathered to Armagedon, and who will be shewn to be identified with the false prophet. This pure Church, symbolized under the Word, is to prevail over all the idolatrous churches, and so far is the simple idea of reformation. The Lord of Lords may give us the other branch, the temporal dominion. As the Lamb was to overcome the ten horns, *because* he was Lord of Lords and King of Kings (where Lord is first placed in the title) the part of that title, correspondent to the secular horns, must be understood in a secular sense. The King of Kings must be ecclesiastical; and consequently the Lord of Lords is the branch which gives the secular sway. The beast is depressed by him, as Lord of Lords, the false prophet as King of Kings.

——— “ Bonus atque fidus  
Judex — per obstantes catervas  
Explicuit sua victor arma.”

HOR.

17. “ And I saw one angel standing in the Sun,  
“ and he cried with a voice loud, saying to  
“ all the birds flying in mid-heaven, Come  
“ hither, be gathered together to the supper
18. “ the great of the God. In order that ye may  
“ eat the flesh \* of kings and flesh of captains  
“ of the host, and warriors, and the flesh of  
“ horses and of those who sit upon them, and

\* Fleshes.

“ the flesh of all, both of freemen and of  
“ slaves, both of small and great.”

Having taken a full view of the pure Power who is about to effect the destruction of the beast, having seen the organization of his forces, and the purity, as well as prosperity, implied in the fine linen and white, we are shewn the formation on the other hand of the party of the beast, gathered for the express purpose of resisting and ruining this pure confederacy, already formed and prepared for action. This angel stands in the Sun, the symbol of the prevailing ecclesiastical power; and if the blackened Sun of the sixth chapter, whatever material changes may have obscured or eclipsed it, have never passed away, this must be the same Romish Sun. This angel in the Sun, in this case, must be eminently connected with the Romish ecclesiastical power. It is true that this Babylon is now almost a wilderness, and another Sun may have risen on the world; but if the secular Powers usurp the ecclesiastical domination under the title of *Romish*, we may have some ground to expect a removal of the Gallo-Roman seat of Empire to the ancient metropolis of the world. It is very remarkable in Daniel that the beast is destroyed, *because* of the great words of the little horn. This Romish horn is at present in a state of humiliation, incompatible with the pride of great words; and if we be authorized to understand the *cause* of the ruin as immediate and not remote, it should seem that the little horn, or his lately se-

cular representative, may again have a look more stout than its fellows. There is, moreover, a peculiarity strongly marked, if not unexampled, in the expression of the *one* angel. If this be *one* in allusion to the evil Trinity of the sixteenth chapter, the one-mouthed dragon, beast and false prophet, from whom proceeded the three unclean spirits like frogs; this lying spirit, standing in the Roman Sun, may partially represent the symbolical father of lies, or that Spirit of infidelity which deceiveth the whole world. It has been constantly remarked, that neither the angel nor the sun legitimately convey the most remote idea of purity.

From the *κραζω* this angel is apparently in some distress, and calls with a loud voice to all the birds in mid-heaven. This loud voice denotes a great national proceeding, and the mid-heaven a state of authority and power. As to the birds, it is not necessary to repeat the extended proofs in the eighteenth chapter that they must be ecclesiastical, and expressive of Sees. This is an exact parallel to the sixteenth chapter, where the kings are all gathered to the battle of the great God. Thus, according to the obvious implication from the following verses, the fowls thus collected *form* the beasts and the kings of the earth and their armies. The kings are certainly ecclesiastical: the beast is probably now become ecclesiastical: the fowls we have largely proved to be the same; and consequently all are accordant. The merchants were seen from the angel's very declaration to be the interpretation of the birds. The mer-

chants, from many sources as well as from the ecclesiastical character of their rulers the kings, have been proved to be ecclesiastical. Hence again does it appear that the birds must be ecclesiastical in like manner; and that the representatives of all the sees or dioceses hostile to the pure faith, must be here gathered to a general Council.

The apparent motive for the collection is the hope of the spoil of the pure party: they are gathered for the supper of the great God, that they may there eat the flesh of all the members of the pure party, of the kings, and captains, and warriors, of the horses and their riders. The invitation to eat the flesh of the horses and their riders inevitably limits the deceiving invitation to the enemies of the *Horsemen and Horses*, which we have just been considering; particularly as in the very next verse they are gathered together to make war against him that sat *on the horse and against his army*. Now there is nothing like a horse on the other side; there are only the two beasts, or the beast and false prophet, or the beast and the kings of the earth (for they come to the same conclusion), and their armies. As therefore on the other hand there are such abundance of horses in the opposite party, it can scarcely be doubted that this angel, standing in the sun of the ecclesiastical firmament, must be the origin of the lying spirits gone out to deceive these Ahabs with the promise of an easy triumph and abundant spoil. The great supper of the God, or the great God, will in this case be the promised supper of the beast, who has already been shewn



to be the worshipped God of the earth; before whom the witnesses were seen to stand, and from whom was forced the symbolical life for the revival of the witnesses he had slain. It scarcely need be repeated, that in the days of deified animals and reptiles, the idea of a beast as the God of the earth is by no means a straining of the symbol.

The *flesh* (or *fleshes*) of the threatened kings, the promised repast, is in the proper national possessions of the pure churches (and therefore at this time more than *one* pure church). The flesh of the captains of thousands, and warriors, intends the individual possessions of the sees of different orders; for as the kings are ecclesiastical, so are their captains. Such then are the riders; but the beast aims further, even to the destruction of the horses, the spoil, and subjugation of the nations, who support these pure establishments. The free and the bond must typify both pure and impure. Scotland and Ireland, if still in their errors, may be classed among the last; while the small and the great may intend the minor and major powers of the Protestant Confederacy. This loud voice is certainly more than an empty vaunt: it must be some national proceeding, implying, though in the midst of some distress, a certain prospect or expectation of triumph over the pure faith. The result we shall speedily discern, and the consequent character and proceedings of the birds. Thus are gathered all the clusters of the sour grape, and the very vine itself, both the component mer-

chants, and their national royal heads. The next verse, which must evidently be parallel with xvi. 16, shews the gathered clusters and vine thrown into that wine-press of Armagedon, which stands without the ten-streeted city and the temple, even in the land of Judæa, which extends the 1600 furlongs, and which, to the very bridles of *the horses of the horsemen*, who are thus plainly intimated to be the victorious powers, becomes one field of blood.

19. " And I saw the beast and the kings of the  
 " earth, and the armies of them, gathered to-  
 " gether, to make war against him that sat  
 20. " on the horse and against his army; and  
 " there was taken prisoner the beast and he  
 " with him the false prophet; he having  
 " wrought the miracles before him, by which  
 " he deceived those who had received the  
 " mark of the beast, and the worshippers of  
 " his likeness. Alive were they cast, the  
 " two, into the lake of fire, burning with the  
 21. " brimstone. And the rest were slain by the  
 " sword of the sitter on the horse, the (*sword*)  
 " proceeding from his mouth. And all the  
 " birds were satiated with the flesh of them."

As Daniel's infidel king was not subject to a gradual declension, but destined to be hurled down at once, soon after the triumphant planting of his tabernacles in the glorious holy mountain, so the beast and his armies, with whom he is certainly at present identified, and with whom he

will probably continue thus connected, are confidently gathered together to that same glorious mountain, and are swoln with every prospect of an easy triumph. Daniel's image, however, is now about to be smitten by the stone ; the God of heaven is now about to set up the literal kingdom of the people of his saints, which is to stand for ever. Man is fighting with God ; and God indulges a momentary triumph, as if that their impious confederacy might be swelled by all the impure powers of the world, so that every vestige of the sour grape might by one signal destruction perish for ever. Thus they shall come to their end, and none shall help them !

The antitype of the beast has now perhaps been sufficiently discussed ; but it may be again remarked, that by the exhaustion of the Euphratean waters, that the way of the Eastern Churches might be prepared, it is probable that the Beast has already devoured his Likeness : his fated littleness may have passed away at the merging of the seventh head into the eighth ; and he may now be extending his territorial domination over the greater part of the whole old Roman Empire. Thus too has the King of Daniel, with whom it seems that the beast must be identified, power over the Holy Land, over the land of Egypt, that great branch of the Eastern or Ottoman Empire, over all the treasures of Egypt, and over the Lybian and Ethiopian, or the African part of the old Roman Empire. It is probable, therefore, that this beast has become the representative of the *whole* old Roman Empire ; and this

accounts for the omission of his idolatrous Likeness at this battle, when all the enemies of God are to be destroyed.

The kings of the earth have already been proved to be the Churches of all the Roman Empire, Eastern and Western, the Churches of the whole Christian world. If so, however, they must be identified with the second or two-horned beast of the thirteenth chapter, who, before the first beast, wrought the miracles by which he deceived, and thus proved himself a prophet or ecclesiastical power. It is clear therefore that these kings of the earth are precisely the false prophet, who now *with the beast* is taken prisoner by the King of these Kings. In the succeeding description it is to be remarked, that there are no kings taken, although the kings were gathered; and that although in the collection we read of no false prophet, or second beast, yet such is taken in the battle. The beast *and the kings*, and their armies, which last may be found more than the paraphernalia of the symbolical war, are gathered for the battle; and the beast, *the false prophet*, and the remnant, appear in the battle. It is sufficiently clear, therefore, that the kings are thus by another symbolical term the false prophet; and that the armies are the remnant. It is plain, indeed, that if even kings might ever be taken literally for kingdoms, yet that symbolical propriety would in this case utterly forbid such sense. The kings, and the beast, *whose very horns* these kings in this sense must be, could not be coupled in one description. The

beast with his horns necessarily and sufficiently includes and expresses the literal kingdoms of the feudalized Empire. The kings, therefore, cannot but be the churches. In the same manner, it is remarkable that of the three, the false prophet, the kings, and the second beast, which we assert are different types for the same antitype, *no two ever appear together*. Were any two of the three ever found in one piece, it would entirely invalidate our conclusion; but although we find each with the first beast, we never hear of the false prophet *with* the kings, or of the false prophet with the second beast, or of the second beast with the kings. This would be, if necessary, an argument almost conclusive upon their identity, when we take into consideration the frequency of the opportunities for such junction.

We are now to proceed to the issue of the battle. The beast is taken prisoner, and most closely connected with him (more closely still, according to the version of Griesbach), or as even identified with him, the false prophet. The idea is here very plainly resumed, that the High Priest is once more in the king of his nation, or the secular powers of modern Europe identified with the ecclesiastical. As the false prophet, not being a secular power, can scarcely be, as the false prophet, in a literal battle, this indeed seems the only alternative. Either something of this nature must be correct, or at the very least, a general council of the corrupt powers must be simultaneously gathered in Judæa, because in that country, at the same time that the secular

powers are taken, are taken *they with them*, the ecclesiastical, who cannot enter the literal battle. All the last plagues are indeed upon this vine of the earth : they can only reach the secular powers from their assumption of the ecclesiastical character.

After the united beasts are thus taken prisoners, not slain, they are cast alive into the lake of fire, where the bodies are consumed. It seems, however, that the life remains until the very moment of depression. In like manner did Daniel behold the beast *slain*, and his body destroyed and given to the burning flame. Fire is the symbol of war : by a literal war the beast destroyed the bodies of the witnesses (chap. xi) : by a literal war, therefore, these witnesses may destroy the bodies of the two beasts. It seems that once taken, and their bodies destroyed, they are confined for ever in the symbolical torment ; and this accords with the smoke of Babylon, which rose up for ever and ever, and perhaps with the durable plague of hail, which seems to occupy at least a very considerable part of the plagues. Some peculiarity may lie under the brimstone, for the idea would not needlessly have been heaped upon that of fire. Although I would remind the reader that brimstone was anciently the great typical means of purification, I do not intend to submit any conjecture in the case before us. In Job xviii. 15, and Is. xxxiv. 9, it is certainly unmixed and abiding destruction. Upon this point we can afford to wait the event.

By the remnant, it has been shewn, are intended

the armies who followed the two beasts. These, *after* the destruction of the beasts, are converted by the Gospel proceeding from the mouth of the pure Church; but after the departure of their corrupt life, the birds are satiated with their flesh. The best interpretation which I can suggest is sufficiently perplexed. When the enemies are utterly vanquished, the ecclesiastical fowls have lost their corrupt character. These sees, become pure, may feed on the flesh of what were lately *their own* corrupt establishments. The impure, having become pure, lost their proper character and proper establishment. As they feed, however, on the flesh of their late allies, they recover their establishment. It is observable that the real victors are not enriched by their triumph; and that it is not implied in this chapter, as in the xviiiith, that these birds are naturally unclean and abominated. As they could not have changed their names and nature, this property is omitted in the description of their hostility.

We seem, however, to be here involved in some confusion, which it is easier to discern, and to own, than to rectify. Having before hinted that the armies *may* be considered as something more than the mere appendages to the symbolical description of the battle, this may be the place to enlarge upon the idea. The unclean spirits from the mouth of *the dragon*, the beast, and the false prophet, gathered together their votaries for the battle. In the battle, and in the review before the battle, we find the beast, the kings of the earth who compose the false prophet, and the

armies of them, or allied to them. If the sense of alliance be admissible (which, however, may not be, when we consider the parallel army of the Word of God), these allied armies, distinct from the beast and false prophet, are the quota furnished by the Dragon of Infidelity, who, as a deceiving spirit rather than an embodied power, could not join the battle, which he had his share in preparing, otherwise than by such a symbol. As Infidelity he was shewn in the twelfth chapter to be still the Dragon, whether Atheistical, Mahometan, or Heathen. If we confine our consideration to the territories, which have hitherto been the subject of St. John's prophecy, Infidelity at this period is chiefly under some form of Mahometanism; and we may conceive that the Mahometan powers, which abound around the future scene of action, are to join the battle, and to be broken in it, their flesh or bodies to be utterly destroyed, and their symbolical lives to be taken away by the doctrine which proceeds from the mouth of the Word. As by the death to their error, they live to the pure faith, the Dragon himself, their instigator, will hereby suffer a most tremendous blow. The consideration of his destiny, and the destiny of those nations who have now died to their lusts, is prosecuted by the prophet in the verses immediately succeeding, and which should not by any means have been separated from the battle of this chapter. The battle or war is our subject. Two of the great enemies are destroyed to rise no more; and the third, although not finally destroyed, in consequence of the battle and de-



feat, is now about to be bound for a thousand years, natural or prophetic; and then, after a short release, he also is to come to his end.

It is scarcely necessary to point out how exactly this interpretation accords with the deliverance and conversion of the third part of the host of God's enemies, as given in Zech. xiii. 9. This third part, moreover, cannot be understood numerically, but must denote some striking division of the great anti-christian confederacy. When the two parts, the two beasts, are to be cut off and die, the third part is to be left, is to be tried and refined by great adversity, and, in consequence, from a state of enmity to become true servants of God. 'I will say, It is my people; and they shall say, The Lord is my God.' I have forbore, perhaps too much, to dive into the rich mines of psalmodic prophecy, lest my subject should be swollen beyond all due proportion. Out of the many prophetic Psalms which may be construed to belong to this period, the ii, xlvi, xlvii, liii, lxviii, and lxxxiii, are among the most obvious for reference.

In relation, however, to these birds, and the remnant, I do not speak with any confidence or conviction. I am sure it is our duty to look forward boldly in prophecy; and while I know that all which can be said upon an unfulfilled prophecy must be in a high degree imperfect, I am sure that it *need* not be in any degree visionary or false. I do not aim at an excuse for myself, so much as for encouragement to others. We must without a pause proceed upon the twentieth chapter.

## CHAP. XX.

- 1, EVENT CONSEQUENT UPON THE BATTLE AND DEFEAT: 2, 3, THE BINDING, AND THE TIME AND CIRCUMSTANCES OF THE LONG IMPRISONMENT, OF UNBELIEF. 4—6, THE POSTERIOR ESTABLISHMENT OF MANY INDEPENDENT CHURCHES, AND THEIR EXISTENCE DURING THE MILLENNIUM; 7—9, THE SUBSEQUENT PREVALENCE OF UNBELIEF; AND, 10, THE FINAL SUBJECTION AND DESTRUCTION.
- 11—15, A VARIED REPRESENTATION OF THE JUDGMENT PRECEDING AND INTRODUCING THE MILLENNIUM, AND WHICH IS CONTINUED IN THE SUCCEEDING CHAPTER.

“ And see

’Tis come, the glorious morn, the second birth  
Of heaven and earth! Awakening Nature hears  
The new-creating word, and starts to life  
In every heightened form, from pain and death  
For ever free. The great eternal scheme  
Involving all, and in a perfect whole  
Uniting, as the prospect wider spreads  
Clears up apace.”

*Thomson's Winter.*

- 
1. “ And I saw an angel coming down from  
“ the heaven, having the key of the Abyss, and
  2. “ a great chain in his hand. And he seized  
“ the dragon, the serpent the ancient, who is  
“ (*the*) devil and Satan, and bound him a thou-
  3. “ sand years; and cast him into the abyss, and  
“ shut him up, and sealed over him, in order  
“ that he should not deceive the nations any  
“ more, until there should be about to be ful-

“ filled the thousand years ; and after these he  
“ must be loosed a little season.”

**T**H**ERE** are some remarkable circumstances attendant on this binding the Power of Infidelity, who is here dignified, directly or indirectly, with all his titles of the twelfth chapter, the Dragon, the old Serpent, the Devil, and Satan, the deceiver of the whole world. The agent in this seizure and imprisonment of the enemy is an angel with a key, a great power ecclesiastical, who voluntarily descends from an ecclesiastical establishment or authority, and who by such descent binds the Power of unbelief, whether under the guise of Pagan, Mahometan, or Christian. At this time, however, it indisputably appears from concurrent prophecies, that every *pure* Power is ascending into the heaven of authority, none descending from it. Consequently, this angel, thus voluntarily coming down from heaven after the destruction of the Christian idolatry, might seem to be some church or nation receiving at this juncture the pure faith, and accordingly descending from the Pagan or Mahometan establishments, which the Devil was able to retain awhile for himself, after he was cast out from the Roman heavens. Now to the star of the ninth chapter, which fell from heaven, was given the key of the bottomless pit, and he opened it. As there must be a reference to these events (and particularly perhaps to the eleventh verse of the ninth chapter), and as this angel has now that key, which was given to the angel of the ninth chapter, I appre-

hend, that, might we assume the interpretation of the ninth chapter, we might point out the very Power which at this crisis will bear so conspicuous a part in the great drama.

It will suffice, however, that the woe-trumpet indisputably announced the progress of the *Mahometan* infidels. Consequently, that Power, who now re-appears with the key, and on his descent seizes and binds his late ruler, the king of the bottomless pit, in the bottomless pit from which the smoke and the locusts proceeded, must have been the origin of the Mahometan branch of Infidelity. That Power must nevertheless have been itself Christian in name, inasmuch as before the appearance of the Mahometan infidelity, a nominal Christianity covered the Roman Empire, the scene of the prophecy. The angel has been suggested to be Arius; but as no prophecy is of private interpretation, the better form of this idea would have afforded us *the Arian heresy*. The corruption of Christianity by the Arian heresy was certainly a great cause of the Mahometan success; and the Arian territories were soon entirely subservient to this Mahometan church, the symbolical king of the bottomless pit. Thus Mahometanism and Arianism became identified.

Mahometanism is called by Faber and Woodhouse the Eastern apostasy; and they conclude its fall to be nearly at the same time with the Western apostasy of Christianity corrupted within itself. Perhaps the repossession of the key may be considered as another proof of conversion to

Christianity, inasmuch as the keys of hell and death were in the inalienable possession of the Personification of the Christian Church. Is the hint too refined, that the chain may also have an allusion to that Power, who binds and no man looses? At this juncture perhaps it is that the four living ones of xix. 4, three of which are yet territorially depressed by Mahometan Infidelity, once more fall down and worship.

There is peculiar force in the Greek expression, which in our version is rendered by the words '*laid hold.*' Great strength is their very essence; and they imply that violent hands were laid upon the enemy: his *little time* is now expired: he is cast into the abyss; and there shut up for a thousand years. As Daniel was cast into the Lion's den, the door closed and sealed upon him, as our Saviour's body was committed to the tomb, and the stone sealed and made sure, so is a seal put above the precipitated Dragon, that he should deceive no more until these thousand years should be about to be fulfilled. After these he *again* must be loosed *a little season*; and the little season in the former instance implied a term of about three centuries. Although this abyss must be the more literal abyss of the ninth chapter, yet I scarcely know how to construe it; nor can I see the distinction, though such there seems to be, between this abyss and the lake of fire and brimstone where the beast and false prophet are, and where the dragon is *finally* to be cast.

What these thousand years may signify is a most grand and overwhelming consideration;

for I apprehend that we *must* understand this term as years of years, nor can I comprehend on what principle Dr. Faber *professes* to think the other sense the *most probable*. I am almost inclined to suspect him of a timid reserve. With a full recollection that when in the twelfth chapter the prophetic year was intended, it was expressed as *a time, the year* of the ninth chapter (ix. 15.) must also be observed, which cannot be otherwise calculated than as the year of years. The New Jerusalem has likewise its existence through these thousand years; and we cannot but remember that the forty-two months in which the other city was to be trodden by the Gentiles, cannot now receive a fulfilment except in the 1260 years; inasmuch as both the literal holy city and the pure Church have both been already depressed many hundred years more than the literal three years and a half. As a prophetic day, indeed, has hitherto expressed a year without any exception, I apprehend that these thousand years absolutely must be calculated as at least 360,000, through a period for which we have perhaps never allowed ourselves to conceive that the world is destined to exist. I do not know, however, any scriptural grounds for such a negation. When this calculation first presented itself to my mind, I confess that it was painful; yet I scarcely know whence the pain. Perhaps it was that this semblance of eternity overwhelms the human faculties; for however we may combat the sickening idea of such a distance from the great day, unto which we

should be looking forward and hastening, by the remembrance that a thousand years are with the Lord as one day, yet we cannot feel them to be as one day with *man*. Perhaps it was that human nature shrinks from the idea of so long and indecisive an interval before the consummation of all things, and the *full* enjoyment of the Christian hope, and much less can tolerate the notion that the greater part of the world are for a time almost immeasurable to exclude themselves from the Christian Universal Joy, the Desire of all nations. It is obvious, however, that the former sensations have their origin in thoughtlessness and misconception; and I am not aware that any part of the prophecies positively binds us to the gloominess of the latter idea. It is indeed absolutely inconceivable that in all this period the beasts of Daniel, agreeing with the dead of St. John, should not fall before the insuperable strength and dazzling lustre of the pure millennial Church. The lives of the powerless beasts may indeed be prolonged for a season and a time; but we have the sure promise that the knowledge of the Lord shall ere long begin to flow forth and cover *the whole earth*. Otherwise, indeed, this glorious but *exclusive* Millennium of bliss would be rather a curse than a blessing to the greater part of the world; and every sympathetic heart must sigh at the bare possibility of its actual existence.

I am sure that we cannot by any possibility release ourselves from the idea of the prophetic year; nor may we, I conceive, interpret the

thousand in a general sense of *many* years, as the apocalyptic expression for a multitude like the 7000 and 144,000, because the number is specified no less than six times in this chapter. But could we indeed take it in this general sense, a year would nevertheless be 360 years, and an indefinite number of such periods under such uncatholic circumstances, exclusive of a great part of the human race from the Church, is an idea too distressing for reception. We cannot fail, moreover, to remember that the indefinite thousand has hitherto been put for *a much greater*, and *never* for a less number.

When we compare this idea with the frequent declarations of our Lord, that he would come *quickly or suddenly*, and, whether in a symbolical or personal sense, gather all nations unto him from the North and the South, and the East and the West, it does indisputably seem that there must be something wrong in our deduction from the prophecies that he will not *in any sense* thus come *quickly* for every eye to see him. This consideration first led me to suspect either that St. John designedly differed from Daniel in his idea of symbolical life and death, or that the prophecy of Daniel relating to the protracted life of his first three wild-beasts had not been accurately interpreted.

The fact, I believe, may be that Daniel does not make the distinction which we find in St. John and the other prophets between the life without the body, or the body without the life, and the perfect whole, or the life in the body. Daniel slays the Roman beast, and gives his body



to the burning flame. St. John does not slay him, but casts him alive into the lake of fire to the destruction of his body alone. Daniel makes the other beasts continue some time in their existence, though without their *power*, as wild-beasts; whereas St. John makes *all the kings* of the earth bring their glory to his holy city; and we are elsewhere taught that he that shall come, will come, and will not tarry. It must seem, therefore, that according to St. John's idea of symbolical life and death, these beasts, who only lose *their power* with Daniel, must all die by losing their idolatrous life. It may, therefore, be fairly questioned whether the power in Daniel does not intend the idolatrous ecclesiastical establishment, answering very nearly, if not precisely, to the life in St. John.

Again in Daniel, when the stone smote the colossal statue of the four Empires upon the ten toes, all were broken in pieces together, the gold and the silver, the brass, the iron, and the clay. Had St. John been called upon to symbolize such events, he would infallibly have destroyed the bodies of all the beasts; whereas Daniel only says that *their power* is taken away, and leaves them in corporate existence. If they were to remain in a state of infidelity, they would be remaining under the deceiving influence of the dragon; whereas at no distant period from the great battle, the dragon is so fettered and imprisoned that he can deceive the nations no more. As these nations in their most limited sense must intend all which had hitherto been the subject of

St. John's prophecy, they must include all the four ancient Patriarchates, territorially considered, which composed a great part of all the four ancient Empires. The Empires, therefore, are certainly to become converted, in great part at least, to the pure faith; while, in agreement, all who had not worshipped the Roman beast, and his Likeness in the East, live and reign. All the four living ones are represented in the parallel fourth verse of the nineteenth chapter, as falling down and worshipping. Consequently, according to St. John's idea, the wild-beasts are dead, because their ecclesiastical establishments live unto the Lord. Hence, therefore, we may, fairly, I think, conclude that the Millennium, during which all the enemies, the beast, false prophet, and dragon, are utterly cast down, is the long-expected season of universal Christianity. Thus indeed, but thus only, can we view it with any emotions of delight.

“ And I saw thrones, and they sat upon  
“ them; and judgment was given unto them;  
“ and (*subaud. I saw*) the souls of those who  
“ had been beheaded for (or *by*) the witness of  
“ Jesus and for (or *by*) the Word of God; and  
“ (*subaud. those*) whosoever had not worshipped  
“ the Beast, nor the Likeness of him, and had  
“ not received the mark upon their forehead or  
“ hand. And they lived and reigned (as kings)  
“ with the Christ the thousand years.”

I am well aware that throughout the remainder

of this chapter I shall be treading on very tender ground ; and that many pious persons may conceive that by the too steady adherence to the principles of the symbolical language, I may be weakening the evidence of the literal resurrection, and approaching day of judgment. An observation may here therefore be profitably inserted that, as all symbolical representations are derived from the ideas of real substances, the evidences are rather exalted than lowered. As the Church is more than once represented in a symbol, plainly formed from the idea of its Lord Jesus, who lived and was dead, and as in the composition of this symbol are blended all the incommunicable attributes of Divinity, the truth of the symbol demands an acknowledgment of the divinity, as well as the humanity of our Saviour. In the same manner the symbolical subjects of this chapter, the reward of the saints on thrones of glory, the punishment of the wicked in the lake of fire, the resurrection of the dead, and the day of judgment, are real evidences of these things ; and the more strong since they can thus be divested of some inconceivable adventitious circumstances, appropriate to the symbol. In the present case indeed the great majority of Christians in all ages have maintained that the whole scenery is figurative and symbolical ; and the case seems so clear that it does not seem necessary even to notice the few great names who have countenanced the wild idea of a *most undesirable* literal resurrection, a resurrection, however, *of souls* : ‘ I saw the souls, &c.’ All must be sym-

bolical : as the resurrection of the witnesses was symbolical, so must be the resurrection of the martyrs.

From the coincidence of time and circumstances, it is obvious that this description must have a reference to Dan. vii. 9 to 13, when, after the thrones were (not *cast down*, but) *set*, as according to the Greek and Vulgate, it is rendered by Mede, Lowth, and others, and the Antient of Days did sit to judge, the beast was slain, his body destroyed, and given to the flame ; and a Symbolical Son of Man came with the clouds of heaven and received an everlasting dominion. This vision the angel thus interprets : ‘ The judgment shall sit upon the beast, and his notable horn ; and the people of the saints shall take the kingdom, and possess it for ever.’ Now Daniel’s description evidently includes two parts, the one before, the other after, the destruction of the enemies. First, the thrones are set, and the Judge present ; then as the event of the trial, judgment is given, the execution takes place before the judgment seat, according to the custom of the East (‘ Bring them hither, and slay them before me’) ; and, subsequently in order of time, the people of the saints receive and enjoy the kingdom.

This division of circumstances is also to be found in St. John. The *first* part, when the thrones are *set*, is in the xixth chapter, as lately considered, when from the 11th to the 19th verse the preparations were made for the judgment : in the *second* part, the criminals are brought be-

fore the judge, and receive their punishment, from xix. 19, to xx. 3, parallel with the vintage; and *now*, in the verse before us, the people of the saints are about to receive their kingdom. The order of events is parallel. First, there is the organization of the pure Power to judge the enemies; next, at the end of the allotted 1260 days of the existence of the enemies, their utter discomfiture, seizure, and execution; and next we gather from either prophet, that this incipient triumph is to be succeeded by a more formal and complete assumption of the universal Empire by the people of the saints of the Most High. In the verse under consideration, as in Daniel, it is the people of the saints who receive the kingdom. Yet it was declared of the Word of xix. who dashed the enemy to shivers like a potter's vessel, that *he* should be the power to rule with the sceptre of iron, and that his dominion should be universal and perpetual. Consequently, he and his company are identified with the people of the saints. This conclusion has been so many times independently brought out, that I apprehend there cannot remain one reasonable doubt of its correctness.

The thrones are the well-known symbol of establishment; and now all who are to enjoy such establishment are specified. It is plain that 'they who sat upon them' are, according to our version, the *souls* of them that were beheaded for the *Witness* of Jesus, and for the Word of God, and generally whosoever had not been partakers in the abominations of the Beast and his Likeness.

These lived and *reigned with the Christ* the thousand years.

The idea of the literal millenarian reign of Christ and his martyrs upon earth is scarcely deserving of a moment's attention. We know from other parts of Scripture that there will be no resurrection until the descent of Christ, and that the martyrs are to reign *with him*. But if the Christ thus literally reign upon earth, he will positively be besieged by Gog and Magog in the beloved city! If it be said that he returns to heaven, as soon as he has fixed his martyrs on their thrones, it is easily replied that this is not only inconsistent with their reign with Christ the thousand years, but that thus are produced *three* advents of Christ to the earth; whereas the Scriptures uniformly speak of two only. Thus St. Paul informs us, that he who *once* appeared to put away sin shall appear *the second time* unto salvation. But such arguments as these, if they be not thought entirely superfluous, may be found submitted by Mr. Fraser, with insuperable force. (See Fraser, part iii. page 394—409.)

The symbol is still, of course, from the day of judgment, when, if literally we have not shrunk from suffering with Christ, we shall also reign with him. Still, however, it is symbolical: the Christ cannot be literal; and I cannot pause upon such a vain idea. As the Church, embodied in one Power, was lately symbolized by an allusion to its Lord, the true Word of God, the Kings of Kings, and Lord of Lords, who only hath immortality, that Power must here be the Christ, who is to rule all

the nations or Gentiles with the sceptre of iron. If, then, these who now live and reign be diverse from those who followed upon white horses, as component parts of the symbolical Christ, it appears that some who had been smitten with the axe, or beheaded (whatever this beheading may signify), are independently to live and reign a symbolical or spiritual reign *with this Christ*. If this Word of God be the Church embodied in England, England is clearly not to assume a universal spiritual reign, a revived Papal domination; but other living Churches are to have a coexistent and independent reign, bringing their power and glory to the Holy City. Here our attention may first be arrested by the Northern Protestant Powers, to which we have had frequent occasion to advert, who form so great a part of the seven thunders and seven thousand names of men, the remnant of the woman's seed. These may be they who were lately slain in the great earthquake by becoming pure; and who consequently may not unfairly be said to be slain by or for the witness of Jesus and the Word of God. These, even whosoever had not from that time worshipped the beast, neither been any-wise partakers of the corruption, lived and reigned.

But in the eleventh verse of the twelfth chapter, the preposition is twice construed in a different sense from that which it has borne in the passage under immediate consideration. They prevailed *by* the blood of the Lamb, and *by* the Word, (*διὰ τὸν λόγον*) of their testimony. When, therefore, we find the very same expression in the

passage before us, we are more than merely justified in translating this passage, 'Those that were beheaded *by* the Witness of Jesus and *by* the Word of God.' The same sense of the same preposition seems almost indispensable in vi. 9, which respects the souls of them, who were slain *by* the Word of God, and the Witness. As however the discussion of this passage would lead us too far from our appointed road, I must wave the argument, which might thence be deduced, and rest the proof upon the twelfth chapter. If then the expression before us denote that they shall in a pure sense not only live but reign, who in another sense were slain by the Word of God, we are perhaps immediately directed to those, the remnant, who have *just* been slain by the Word. The sword from his mouth, which effected their destruction, has been proved to intend the Holy Scriptures. This remnant, therefore, dying unto idolatry, necessarily live unto purity; and as the rest of the dead were not to revive until it drew near to the conclusion of the thousand years, that is to say, as none were to live but those who were to reign, it may follow that it is the remnant who reign with the Christ, the specified *first* Power, the symbolical Word, who slew them by the doctrine of his mouth. Thus will appear the requisite strong mark of distinction between the Great Anointed One, and those who lived and reigned, not under him, but with him.

I may here point out that the scene of this symbol, intermediate between death, and the consummation of all things, at the resurrection of



the body, demands that the actors should be spiritual, and not corporeal; and, consequently, that nothing may now be deduced from the disembodied state of the symbols. Under other circumstances, the want of the body would have been a peculiar and expressive part of the symbol. When we continue in our text, we find that all are to be partakers of this triumphant purity, *whosoever*, from whatever cause, had not been partakers of the abominations of the Roman beast and his Likeness. This declaration, so general and unqualified, certainly seems to include the promise of the universal prevalence of the pure faith. Every enemy is utterly depressed; the nations are no more deceived by the Infidelity which was bound in the result of the great battle; and, therefore, the nations necessarily live and reign at the same time with the anointed Power, who is the honoured instrument of conversion.

5. "But the rest of the dead lived not until  
 "there were about to be fulfilled the thousand  
 "years."

There is something indecisive and perhaps perplexed in the late pages; but if we have been tolerably correct, it will speedily appear *who* these rest of the dead are, inasmuch as we know, who they are not. They are not any of those, who to their immortal honour were subdued by the truth, killed by the sword from the mouth of the personal Word, nor are they any of those who from whatever cause had not worshipped the

beast, nor his Likeness, nor been partakers of their idolatries. They are neither the converts, the third part, who were tried and delivered; nor are they any of those who had never been partakers of the Roman corruptions. Consequently, they are the late subjects of the Beast, and his Likeness, and the false Prophet. As therefore the Roman or European corruptions were doomed to rise no more, and as the smoke of the spiritual Sodom rose up for ever, so these who were lately slain as communities, and who are never to live again as subjects of the Romish corruption, are not to live at all in the sense of enemies of God until it approaches to the expiration of the thousand years. At this time we may suppose that, instigated by the liberated dragon, they join the confederacy against the holy city or church general; and in the sequel fire comes down from heaven, and devours them.

5, 6. "This, the resurrection the first Blessed and holy (*is*) he having a part in the resurrection the first. Upon these the second death has not a power, but they shall be priests of the God and the Christ, and shall reign with him a thousand years."

This is the first general conversion of the world, which has through two thousand years of Christianity continued dead in trespasses and sin. Blessedness and holiness are the very characteristics of the symbolical resurrection. The

knowledge of the Lord covers all parts of the earth, except those on which the second death *has* power. The second death is the known and obvious scriptural expression for the state of punishment; and in a symbolical sense is of course the same as that symbolical lake of fire and brimstone, into which the Roman beast and his coadjutors are cast. The whole world is blessed and holy, except that part which was cast into the lake of fire and thus suffers the second death. That the second death is this state might be clearly seen even from the opposition contained in the verse under consideration. On such the second death *hath* no power, but on the contrary, as the contrast, through the whole course of a symbolical thousand years they shall reign with the aforementioned Word of God, the God and the Christ, and have their priesthood from him.

If we were correct in our idea that the Word of God symbolizes the great Protestant Power of the present day, and I must think it almost indisputable, the reception of the priesthood from him must plainly denote that the doctrines as contained in that church are the doctrines which the world receives, and that through this Church is the apostolical commission derived. The pure Church of England may be destined to lose its name, in the glorious title of the Catholic Church of the World. How far such a supremacy will be admitted, as was given to the See of Rome, will, I think, clearly appear in the course of our prophetic discussions. After all, I confess that the perpetual ascent of the smoke of the symbolical

Sodom, though as a Sodom, the continual tormenting of the Roinan beast, though as a beast, and other passages in Scripture, may certainly so be construed as to hold out no inviting picture of the future to the greater part of the European world. For the descendants of Japhet, who have hitherto in all ages been elevated in mental character above the other inhabitants of the world; yet who have for near two thousand years darkened the pure light of the Gospel, or even extinguished it by their corruptions, may be possibly reserved that judicial debasement which, if national vengeance be ever just, has too well been merited. As national vengeance is frequently denounced in Scripture against corrupt nations and empires, and as, if history be true, such vengeance has uniformly followed the guilty state, then might we without the aid of prophecy have expected for Europe the dreadful stroke which may be impending, and which may leave her for ages in a debasement, which the figurative language of prophecy has expressed by the use of the most tremendous images.

That this second death is the devoting to the lake of fire, and consequently parallel with the description of the judgment resumed, and contained from the eleventh to the last verse of this chapter, is obvious from many other considerations. Thus it is said that this is the *first* resurrection; therefore, in symbolical propriety, the first *death* is past at the first resurrection. But none *live* for the thousand years except the blessed and holy; and the second death has power upon

all who have no part in the first resurrection, and upon none others. Consequently, as none are alive at the *end* but the pure, who are safe for ever, there are in this case none to be hurt by any formal second death. Consequently, the second death must be before, and during the millennial reign of the holy, and must be an enduring state, and not a death-blow, felt only for a moment. It is therefore necessary that the whole of the contents of the 11th verse to the 15th should be *before* the Millennium, and *not consequent* upon it, and must therefore be a view of affairs parallel to the fourth verse, which was almost exclusively confined to the consideration of that symbolical resurrection of the just, which must be nearly contemporaneous. From the 10th verse of this chapter to the fifth of the next inclusive, is one distinct view of the subject, and might aptly have formed a chapter by itself.

7. " And when the thousand years shall be  
" about to be completed, there shall be loosed
8. " the Satan out of his prison. And he shall  
" come forth to deceive the nations, they  
" *which are* in the four corners of the earth,  
" the Gog and the Magog, to gather them to-  
" gether to a war, the number of whom as  
" the sand of the sea."

I forbore in the third verse to advert to the recurrence of the *παλις*, so constantly mistranslated in point of tense. It has been already proved; that the word must be translated in a future

time. We must now embrace this translation; not only from grammatical necessity, but because no other translation has made any sense of x. 7, xi. 7, and xvii. 17; and, therefore, as it was in these passages translated, so exactly must it be in the verses before us.

The arrangement of the events, as gathered from the whole chapter, is simply as follows: In consequence, as it seems, of the great battle, the angel *binds* Satan precisely for a thousand years. After such binding, he casts him into the bottomless pit for an indefinite time; and from the depth of his prison, sealed up as he was, he could not even *deceive*. When the thousand years are about to *expire*, he is *released from his prison, yet not unbound*; for as the binding, and the casting into prison, were distinct actions, so the release from prison may and should be distinct from the unbinding. He was to *deceive* when the thousand years were near the conclusion, and *after these* to be loosed or unbound a little season. He was to be bound precisely a thousand years; he is bound by the civil or ecclesiastical powers, even while he is deceiving, until the moment of action; at which, having deceived, he gather together his host, and is consequently unbound, in open warfare against the pure faith. His bound state of a thousand years, must therefore exactly coincide with the unbroken prosperity of the beloved city. Thus, although the spirit of Infidelity is out of his prison, yet he is bound until the termination of the thousand years: and thus have the saints their secure reign of the whole thousand years;

although during the latter part of it, Satan is *deceiving*. If he were deceiving *unbound*, then would not the saints have their secure reign their thousand years. For it is observable that they live and reign a precise term; one thousand years from their establishment to the destruction of the Infidel Confederacy. Therefore must Satan have before the termination been out of prison for the work of deceiving and gathering; otherwise the deceit and gathering, which should be no momentary affair, must be began and completed in the *one day* which terminates the millennial prosperity. Thus too the rest of the dead, the former associates of the Romish beast, who were not to live again until the thousand years were about to be finished, will live again a short time, as enemies of God, towards the conclusion of the Millennium, and then probably join the Infidel Confederacy of the descendants of Gog and Magog, to their destruction or conversion, according to the interpretation of the fire from heaven. I have determined to cleave to symbolical translation, and not to load the page with any reprobation of the ridiculous fancies of the Chiliasts, nor the more sober yet not less admirable conjectures of some modern critics.

The events, however, upon which we have now ventured, are so immensely distant that they neither require nor admit any minute investigation. I do not therefore purpose to discuss the four quarters of the earth; nor that breadth of the earth, which may have as close a connection with the *πλῆθὺς* of xxii. 2, as the beloved city has with the New Jerusalem. The symbolical earth

is indeed a new earth, and not yet created. We cannot, therefore, by any possibility arrive at a full understanding. Neither, therefore, shall I dilate upon those collective idolatrous names of Gog and Magog, which can be no more literal than Sodom, nor upon their mystic number as the sand of the sea. The fire, that came down out of heaven to devour them, may not, however, be a purifying fire, such as proceeded from the mouth of the witnesses, but more literally a devouring fire; because the symbol is plainly taken from Elijah, who called down the fire in vengeance. Apostasy indeed from the Millennial Church would be a crime of too deep a dye to escape the signal vengeance of God.

As a conviction has often been expressed that the time is not far distant when the palpable completion of many of the Apocalyptic predictions will afford a new and perfect evidence of the truth of our religion, and of course must both authorize and enable the faithful to interpret with little hesitation and doubt the prophecies still unfulfilled, it must seem that this attack of Gog and Magog will not be unlooked for. It must be presumed, that the approach of the time will be a subject of general interest, of long and anxious expectation in the whole Millennial Church. The *little time* for which the enemy is released from prison, may not indeed be less than two or three centuries, during which he is exerting himself in the open preparation of his forces. Now as it is absolutely impossible to suppose that this war and ultimate siege are against the *literal* Christ and his



martyrs, so it might seem almost inconceivable that the enemies of the city, necessarily acquainted, it may be supposed, with the expectations therein, should yet be determined to fight against God. The love of moral darkness has the property, however, of enabling a man to follow the shades of night with such an equal pace, that the Sun of righteousness never arises upon him. A man that obstinately shuts his eyes may as well be blind : it is declared that the wicked shall not understand ; and we perceive that it is the Spirit of Infidelity, the symbolical Satan, who leads the nations to so desperate an attack.

This, however, is the last effort of the foe until the world's end, that time which is left absolutely unspecified in the Apocalypse. The Church must thenceforward subsist in unvaried triumph. That this its last trial may be so severe as to be apparently overwhelming, is more than probable. The adverse hosts of unbelievers seem sufficiently mighty to bring the pure faith into the utmost peril. The symbol is taken from the hazardous and almost desperate state of a city besieged and surrounded on all sides, in the propriety of which symbol the offensive powers must be greatly the more numerous and powerful. It may almost indeed seem from the hostile possession of the *whole breadth of the earth*, that the city or church is deserted by all but its ecclesiastical inhabitants. This very observation, conjoined with the remembrance that this time is nevertheless a part of the Millennium, may serve

to lower the too high ideas of the blessed state of the Millenarian Church. The *many* will still go in the broad way, however pure the faith established. The sequel, however, exhibits the abject Spirit of Infidelity a captive again, and finally cast into a still lower deep, to partake with the Romish corrupters the never-ending punishment. All are tormented together, whatever this *torment together* may signify, day and night, for ever.

But here let us close this head. I apprehend that though we may startle at the sound, the world has long ere this seen its 360,000 revolving years; yet seems there hitherto no prospect of the termination.

‘ Beyond is all abyss,  
Eternity, whose end no eye can reach.’

*Par. Lost, Book xii.*

Of the day and hour indeed of judgment knoweth no man, not even the angels in heaven, but the Father only; but we may still know that day to be distant, and I cannot withdraw from the immensity of these ideas. If *any* of the apocalyptic periods be calculated in the prophetic sense, and it is most obvious that every other *must* be so, it is impossible to refuse the conclusion that these thousand prophetic years are a thousand times three hundred and sixty years of immutable blessedness and purity. To-day the moral world is as it were an earth but yesterday called out of Chaos: it is without form and void and dark: the Spirit of God has scarcely yet moved on the face of the waters: the elements are yet striving with each other in tempestuous agitation: and God has not hitherto

charged them to be still. ‘The Christian dispensation,’ says Dr. Paley, ‘nay the world itself, may be *in its infancy*. A more perfect display of the power of Christ and his religion may be in reserve; and the ages, which it may endure after the obstacles and impediments to its reception are removed, may be beyond comparison longer than those which we have seen, in which it has been struggling with great difficulties, and most especially with ignorance and prejudice.’ How many infidel objections fall before the stupendous consideration, that these six thousand years of weakness and of pain are but the brief moments, introductory of ages on ages of earthly blessedness and perfection !

Enough for us to know that this dark state  
In wayward passions lost and vain pursuits,  
This INFANCY OF BEING *shall* not prove  
The final issue of the works of God.

*Thomson's Summer.*

The curse, moreover, shall soon be taken from the earth; for the mystic Man-child, the seed of the woman (chap. xii.) is already prepared to bruise the Serpent's head.

There are objects too stupendous for the eye to comprehend their magnitude or dimensions; and thus is the idea of absolute *eternity* scarcely tangible by the human mind; but how grand, how sublime the prospect of a numbered half a million years; and how do these six thousand that we have past, vanish even before an angel's ken into an undiscernible speck. Long, long after all human records of these the earth's infant days have perished in the gulph of time, ages of

ages after the very names of the mightiest Empires of these truly primitive times are utterly lost from human knowledge, the whole Book of God, from Genesis to this chapter of the Apocalypse, will be ONE GENESIS to the Millenarian world: this Revelation, which is dark prophecy to us, will be to them the most invaluable historical record, of antiquity, almost beyond conception or credibility. If any memory remain, England will be remembered; and yet if indeed through this scriptural medium any possible idea be conceived respecting the pure and glorious Nation, which to-day supports the pure Church, and which will soon introduce and establish the Millennium Jerusalem, how much more vague will be their ideas upon the Apocalyptic History, than are ours upon the Apocalyptic Prophecy. Viewed at the immense distance of 360,000 years, this National Word of God shall seem coeval with Adam and Noah and Israel. Endless historical controversies shall perhaps arise, renewing the question of the Personality or Symbolical sense of this Word; whether indeed the Lord did come a second time to earth, or whether indeed at this time Michael and the Angels once more fought literally, if they ever fought literally, with Satan and his angels. Thus again may ignorance and discord unite in the fated loosing of the bonds of the Satan of Unbelief. Is the human mind more painfully distended, or sublimely exalted, by such prodigious speculations as these?

Let us revert to ideas, to which we have faculties more adequate. Let us remark upon the

first part of the existence of that beloved city, the New Jerusalem, and upon the first part of the existence of the New Paradise of God, these most striking parts of the xxi and xxiid chapters, that they are here plainly shewn to coincide with the Millennium. The object of the offensive warfare of the Satan, who began to act at the conclusion of the Millennium, is that beloved city, which seems to have been long in existence. At what era, then, can we place the descent of this city from heaven except at the commencement of the Millennium, at a time speedily subsequent to the battle of Armagedon. Such time may be nearer than we are generally aware: these events will come suddenly. We are now to advert to another parallel symbol of events, more immediately interesting, because more immediately prior to the approaching commencement of this Millennium of bliss.

11. “ And I saw a throne, white, great, and  
“ the sitter upon it, from whose presence fled  
“ the earth, and the heaven; and a place was
12. “ not found for them. And I saw the dead,  
“ small and great, standing *before the throne*\*,  
“ and books were opened; and another book  
“ was opened, which is of the life; and there  
“ were judged the dead out of the written in  
“ the books according to the works of them.
13. “ And the Sea gave the dead which were in it,  
“ and the Death and the Hell gave the dead  
“ which were in them; and they were judged,

\* Griesbach.

14. "every one according to their works. And  
 "the Death and the Hell were cast into the  
 "lake of the fire. This the death, \* the se-  
 15. "cond, is the lake of the fire. And whosoever  
 "was not found in the book of life written,  
 "was cast into the lake of the fire."

Having already (page 350) guarded against the idea that the symbolical construction of the Revelation derogates from the authority of many important doctrines in Scripture, I shall not fear by my interpretation to be thought to weaken the awful sublimity of this passage. To understand the *literal* day of judgment is utterly subversive of all symbolical principles. It assuredly must be another view of events, if not contemporary with the great battle, yet immediately successive; and immediately prior to the descent of the New Jerusalem. This symbolical representation seems indeed an intentional transcript of Dan. vii. 10, &c. where all the events of the destruction of all the Roman corruptions are represented under this same awful symbol. In Daniel the Ancient of Days sits upon a great burning throne; and in St. John the great throne is *white* from the intensity of the burning. Daniel surrounds his throne with thousand thousands, and ten thousand times ten thousands; and St. John brings up the accumulation of the dead of ages, all the dead small and great, to stand before the God. In Daniel the judgment is set and the books opened;

\* Griesbach.

and in St. John the dead are judged out of the written in the books, according to their works. They receive their reward according as their names are found written in that register of the kingdom of heaven, the book of life; and according as their works are found written in the other books. In Daniel the enemies of God are collected, condemned, and brought to execution, given to the burning flame; and in St. John Death and Hell personified, the great representative enemies, are summoned to the judgment, and finally cast upon the lake of fire, which is the second death. Thus is the day of judgment accurately represented. The sea and the grave, or Death, gives up the bodies which long have slept; and Ades, or the place of departed spirits, gives up the souls to the judgment. After this, Death and Hell are no more: O grave, where is thy sting; O death, where is thy victory? The victory is man's: the last enemy is destroyed, even death. In Daniel, the final consequence is, that *the people of the saints* receive the greatness of the dominion under the whole heaven; and in St. John, that whosoever is written in the book of life does not partake of the destruction, but is reserved for the New Jerusalem, in the new heaven and earth, which St. John, immediately in the commencement of the next chapter, beholds coming down. The appearance of the New heaven, and New earth, and the descent of the New Jerusalem, are immediately subsequent to the destruction of the enemies. The season of millenian joy is also immediately subsequent to this

event, and at the same time is the assumption of the dominion by the 'Son of Man, or the people of the saints. From this circumstance alone, therefore, it might have been suggested, that these three symbols are significant of one and the same event; and as we have Daniel's interpretation of the Son of Man, *in the people of the saints*, we have the leading feature at least of the other descriptions.

That this judgment is immediately prior to the millennial bliss of the New Jerusalem is also apparent from the circumstance that, whosoever was not found written in the book of life was cast into the lake of fire. Now upon examination of this same book of life in the xxi. 27, none enter into the New Jerusalem, but those who are written in the book of life. As therefore we cannot suppose two distinct examinations of the book of life, the propriety of which is peculiar to the day of judgment, we might from this circumstance alone determine that this great symbolical judgment agrees with Daniel, in being preparatory to the Millennium, and by no means successive.

The Personage seated upon the throne before us must denote the Church general triumphant, as he appeared in the fourth chapter, to which there seems a decided allusion. The Church in authority is represented by the Father. We have so lately commented upon the thrones, and the judgment of the fourth verse, that it would be superfluous to point out how far the present subject accords. Without a pause we should proceed to the first five verses of the ensuing chapter.



## CHAP. XXI.

1—9, THE TIME AND CIRCUMSTANCES OF THE FOUNDATION OF THE NEW MILLENNIAN ECCLESIASTICAL AND SECULAR AUTHORITIES; 9—27, THE EXHIBITION OF THE SITUATION, SUBDIVISIONS, AND EXTENT OF THE NEW CHURCH AND EMPIRE.

“ ’Tis heaven, all heaven descending on the wings  
Of the glad legions of the King of Kings !  
’Tis more : ’tis God diffused through ev’ry part,  
’Tis God himself triumphant in the heart !”

*Cowper, i. 139.*

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1. “ And I saw a heaven new and an earth new ;  
“ for the first heaven and the first earth passed  
“ away ; and the sea is no more.”

**T**HE luminaries of the old heaven have often been specified. We found them in the sixth chapter darkened and defiled ; and in the twelfth worn by the woman who was instigated to devour her child. These now pass away : the clouded European heavens, which succeeded upon the rolling away of the pure heavens, now pass in their turn. Established Christianity with new lustre enlightens the whole earth. Not only, however, are there shaken the ecclesiastical powers ; but the temporal also suffer at this time an entire change. The world natural is composed of the heaven, earth, and sea, according to the ancient manner

of expression, although sometimes the rivers and fountains are conjoined to express the full idea of the creation. Thus, ‘In six days the Lord *made heaven and earth, the sea, and all that in them is,*’ and in xiv. 7, God is described as the Creator of all things, under these divisions,—‘the heaven, and the earth, and the sea, and the springs of waters.’ Virgil, too, after his Greek masters, describing the creation, says—

‘*Principio cælum et terras, camposque liquentes  
Lucentemque globum lunæ, titaniaque astra  
Spiritus intus alit.*

*Æneid, vi. 724.*

By such illustrations has it, I think, been demonstrated by Dean Woodhouse, that this *γῆ*, thus connected, should generally be translated in the particular sense of *land*. There cannot be a doubt that all this is symbolical; and indeed it is philosophically certain, that the natural world could not support the animal creation without a large proportion of sea. The symbolical sea, or great Power of the Roman Empire, upon which was eminently poured the second vial of blood, and which has been also otherwise conspicuous, this sea is no more. The whole earth or land, moreover, the whole Roman empire, passes away, and St. John beholds that new earth of the people of the saints, an earth wherein dwelleth righteousness, the new temporal Empire; destined to the pure Protestant power of the present day.

The descent of this new heaven and earth is immediately successive to the great judgment,

which we have so lately considered. There ‘ the earth and heavens fled away ;’ and here St. John, seeing this new heaven and earth coming down to supply the vacant place, adds, as an indissoluble bond of connection, that the first heaven and earth passed or departed. The Roman beast is connected with the earth, and the false prophet with the heaven ; when these were taken and destroyed, the coincident earth and heaven passed away ; and when the victorious powers assumed the sceptre, strong as iron, perhaps a scéptre both ecclesiastical and temporal, then descended the new heaven and the new earth. This, moreover, does all exactly correspond with the succession of events in Daniel, who exhibits the Son of man, interpreted as the people of the saints, receiving all power *after* the sitting of the great judgment by which the enemies were broken in pieces.

2. And the city, the holy, Jerusalem new, I saw,  
“ coming down from the God out of the hea-  
“ ven, made ready as a bride adorned for her  
“ husband.”

That the first thousand prophetic years of the New Jerusalem compose the very era of the Millennium, and that the New Jerusalem is not posterior to the Millennium, or the state of the Church after the defeat of Gog and Magog, and after the thousand years, was too evident, from prior considerations, to make needful any protracted discussion. A few words will ‘prove it to demonstration.

The influence of the devil, or Spirit of Infidelity, the Father of lies, is utterly destroyed at or near the conclusion of the thousand years. If now the New Jerusalem does not commence until that time, when all the lies of infidelity are abolished for ever, why was it specified in the 27th verse, that the nations *that are saved* shall exclusively walk in the light of it, and that no workers of lies shall enter into it? Again, in the 15th verse of the next chapter, are there represented as existing *without* the city, dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Now since all the enemies of the faith are utterly and finally crushed at the end of the Millennium, these enemies who live and coexist, though without the city, must have their life and existence during the Millennium; and consequently the Millennium is the first part of the period of the New Jerusalem.

In the second and ninth verses, the New Jerusalem, at this its first descent, is termed the bride; and as the Lamb's wife, she is now *made ready*. Now this must be the same bride as in xix. 7, who had made herself ready, and was received at a period immediately subsequent to the judgment on the harlot city, or the false prophetess; for as the bride of xix. 7, never wavers in her allegiance to her Lord, it is clear that no new wife would be taken after the thousand years; and therefore, as the first appearance of the bride made ready, or the New Jerusalem, must be the very same event as the first appearance of the

bride of xix. made ready, it is abundantly evident that the descent of the New Jerusalem is not far distant from the present era.

Component parts of the symbol can also, I apprehend, be plainly and satisfactorily interpreted as relative to powers, which are even now in existence. The angel, who is subsequently found to shew the New Jerusalem, is one of the angels who had the seven vials; and it can scarcely, therefore, be thought that this New Jerusalem is to descend at an immense distance from the effusion of all the seven vials. Whether it be considered as descending at the moment the battle of Armageddon is fought and won, and the enemies of God crushed, or at some time, though not distant, yet subsequent, does not appear so clearly as entirely to preclude the necessity for argument. As, however, the coming of the New Heaven and Earth rather appears to be an event, subsequent to the passing away of the old, I conceive that the 75 years, the beginning and end of which, in Daniel's estimation, were to be so strongly marked, that the time alone needed to be mentioned without any of the connecting events, is the intermediate period between the battle and its final consequence, the establishment of the New Jerusalem, or, the triumphant entry and exaltation of that pure Church, which had prepared itself, as a bride adorned for her husband. The adorning of the pure and happy bride is simply, as we find from the xixth chapter, in fine linen pure and white.

As the proper place of the city is upon the

earth, there is not of course any sinistrous import in the descent of the city from heaven to earth. Had an angel *or person* descended, the conclusion might have been materially affected.

3. "And I heard a voice great out of the heaven, saying, Behold the dwelling of the God  
"with the men; and he shall dwell with them;  
"and they his people shall be, and he, the God
4. "himself, with them shall be their God. And  
"he shall wipe away every tear from their eyes,  
"and the death shall not be more; nor shall  
"sorrow, nor crying, nor labour be any more;
5. "because the first things are departed. And  
"he that sat upon the throne, said, Behold,  
"New all things do I make; and he saith  
"(unto me) Write; because these the Words  
"\* true and faithful are."

There is so striking a similarity between these verses and part of the sixth chapter, that I conceive they must be nearly identified. The judgment of the enemies is in either case accomplished; and in either case the voices are prior to the command to *write* the persons who are the Words, faithful and true. In the sixth chapter in the fourth verse, there is the great voice from heaven, and in the fifth, the voice from the throne. These voices exactly answer to the great voice out of heaven of our third verse, and the voice from the throne of the fifth. These voices, thus corres-

\* Or, *faithful and true.*

pondent in time and circumstances, also correspond in the effect of what was spoken. When the four-and-twenty elders and the four living ones say, ‘Amen,’ that is ‘Salvation, and glory, and honour, and power unto the Lord our God; Alleluia, Praise ye the Lord,’—then under the rich variation of symbolical attire is the fellowship of the Holy Ghost, ‘the dwelling of the *God with man*, and *man with God*, he their God, and ‘they his people.’ Then, according to the symbol of the xxth chapter, Death, at this day of consummation and judgment is destroyed; *there is no more that death*, which was brought into the world by Adam’s sin; neither is there any more of *that sorrow and crying* which was then denounced against our first parents; nor any more of *that labour* (the first and obvious purport of the *word*), that sweat of the face, by which the earth is now hardly compelled to bring forth its fruit:

“Then what his storms have blasted and defaced  
For man’s revolt, he shall with smiles repair :”

Cowper, Book v.

The first things are passed away; and the beautiful symbol of a renovated nature implies the renovation of a fallen and corrupted Christianity, to a glorious Church without spot or wrinkle.

Again, when the voice from the throne says, ‘Praise our God, *all ye his servants and ye that fear him, both small and great*,’ we again remember that we are led by the lxviiith Psalm to

expect that *when all the people praise him*,—‘ Then  
‘ shall the earth give forth her increase, and God,  
‘ even our own God, shall give us his blessing ;’  
that is to say, according to the expression of our  
other alleged parallel in the fifth verse, ‘ Behold,  
all things are made new,’ the old curse is not only  
taken off, but a new blessing is added to the  
world. Dean Woodhouse, beautifully, though  
not perhaps quite in the spirit of the prophecy,  
remarks that ‘ it is beyond the power of human  
‘ imagination to comprehend the particulars in  
‘ which this felicity consists. It is therefore des-  
‘ cribed only by negatives. There shall be *no*  
‘ sorrow, *no* pain, *no* death ; none of those evils  
‘ which embitter this mortal life. And this des-  
‘ cription is confirmed by the great Judge and  
‘ Creator who sitteth upon the throne—“ behold,  
‘ he says, I make all things *new*.” ’

To these parallels there follows in either case  
the same exact conclusion—‘ Write ; these the  
‘ Words faithful and true are ;’ these are the  
Words, as has already been shewn, who in the  
one case are called to the marriage-supper of the  
New Bride, and in the other who are free from  
all evil for ever, as inhabitants of the Jerusalem  
the New, adorned as a bride, wherein are all  
things made new. The clear resemblance there-  
fore, which exists between these and the prior  
passages, makes every comment almost super-  
fluous. To the considerations in the sixth chap-  
ter I refer a part ; and a part, as far as alludes  
to the renovation of all things, may be post-  
poned with advantage to the xxist. Within these



will there, I am persuaded, be found a simple and sound interpretation.

The reader may, however, be reminded that it is the man-like son, who was caught up to *the throne*; and that symbolical Personage was proved to belong to the purest and greatest of the Protestant Powers. The voice from the throne may almost uniformly indeed be presumed to have thither a decided reference. I scarcely dare to draw the conclusion which I would. Yet surely our regards must be turned to him, who was just seen to sit upon the great white *throne*. It seems that the fifth verse of the xiith, and the eleventh of the xxth chapter, are indeed most strongly connected. The eighteenth verse of the xith clearly points out that this judgment should take place under the overflowings of the seventh vial; and I must apprehend that it is the man-like son who judges, he who was of old caught up to the throne; and who alone could in xix. 5, and xxi. 5, speak from the throne, ‘Praise our God, *all ye his servants*; and behold, I make all *things new*.’

I do not feel quite satisfied with respect to the *writing*. It may not be in accordance with the twenty-seventh verse, that these Words are to be now written in the book of life; because it is the Lamb’s book of life, and on no principle can St. John have access to write in it. The most probable interpretation is, that the seven nations are here *intimated* as partakers of the blessing, those seven *thunders* whose history St. John was commanded *not to write* at that time; and which re-

striction it now became necessary formally to withdraw.

6. " And he said unto me, It is done ; I am the  
 " Alpha and the Omega, the beginning and the  
 " end. I to the thirsty will give of the water  
 7. " of the life freely. He that overcometh shall  
 " inherit \* *these* things, and I will be to him a  
 8. " God, and he shall be to me the Son. But  
 " for the fearful, and unbelieving, and sinners,  
 " and defiled persons, and murderers, and forni-  
 " cators, and sorcerers, and idolaters, and for  
 " all the liars, the portion of them in the lake  
 " the burning with fire and brimstone, which is  
 " the death the second."

At or after the effusion of the seventh vial, immediately before the seven plagues, there was heard a great voice from the throne saying, ' It is done.' This must be considered as one of the introductory voices which usually precede the great prophetic periods. These introductions are well known to contain and denote the character of the whole piece ; they are the running title, as it were, to the prophetic page. The seven plagues thus contain the completion of God's judgments, and the renewal of all things. The introductory declaration in this case, '*It is done,*' is not only a most expressive picture of the whole piece, but contains one of its particularities. Hence it is that *here* after the descent

\* Griesbach.

of the New Jerusalem, we find the very declaration which characteristically preceded that event. *It is done* : all former things are passed away : the strong tide of the knowledge of the Lord has begun to rush in for the covering of the earth. I am the beginning and the ending, the Church pre-christian and post-christian ; and to all that are athirst will I give of the fountain of the water of life freely. It is almost superfluous to point out that this fountain of the water of life makes a conspicuous appearance in the New Jerusalem ; and rising the fountain from the throne of God and of the Lamb, swells into a pure river of water of life, clear as chrystal. There is a striking parallel in the xlviith Psalm, a Psalm which I strongly apprehend to be also prophetic of these latter days ; and in which there is a similar river, the streams whercof make glad the city of God, the holy-place of the tabernacle of the Most High. The *literal* Jerusalem was only intersected by the *brook* of Siloah. The most proper place for the consideration of the antitype might be in the xxiind chapter ; but it may here be observed that the river must be symbolical ; that a river is symbolical of a nation ; that the pure river of water of life must be a pure nation, from which, as all things are refreshed, the knowledge of the truth is to be derived ; and this pure nation in the New Jerusalem, the holy Catholic Church, cannot I conceive be other than Protestant England.

These ideas receive confirmation from the immediate sequel, ‘ He that overcometh shall in-

herit all things, and I will be his God and he shall be my Son.' The witnesses *have* overcome; and the witnesses have been shewn to have ascended into *England*. The Son man-like overcame, caught up to God and his throne; and this man-like Son was *England*. Michael and his angels overcame: they that stood on the sea of glass had gotten the victory: the Word of God and his company are triumphant; and these have all been identified with the Church in *England*. When, therefore, the promise from the Church Catholic triumphant declares an *adoption* for him that has overcome, can we hesitate to assure ourselves that to us is reserved the most glorious destiny in the New Jerusalem; that *England*, in short, is to be the river of life which, for ages almost without end, beauntifies, and gladdens, and supports, the Holy Catholic Church of the New Jerusalem? The opposite fate of the enemies of the truth is given in the succeeding verse, where to the fearful, (perhaps to the superstitious, or perhaps to those who *dare* not be the faithful *soldiers* of Christ Jesus), and to the unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and to all the liars, is adjudged the lake which burneth with fire and brimstone, and is the second death.

It should be observed that there is no future tense in the original. It is not that they *shall* have their part, but that they *have* it, most clearly again shewing the chronological parallel between the New Jerusalem, and its opposite the

lake of fire, which, as we are with seeming anxiety assured, is the second death. Perhaps little that is definitive can be drawn from the present enumeration of the offenders with their manner of offences; but it is nevertheless clear, that they are all included under the Beast, the false prophet, and the dragon. The beast perhaps claiming the four first, the timid or superstitious, the faithless, abominable, and murderers; the false prophet, who is the second or ecclesiastical beast, the whoremongers, sorcerers, defiled persons, and idolaters; and He that was always a liar from the beginning, the liars of Anti-christian infidelity. All these, whom we have perhaps identified with part of modern Europe, are, as such, *to suffer* while the rest of the world breaks forth into singing. As the next verses introduce again the descent of the New Jerusalem, which we observed descending in the 2d verse, at a prior period, it is plain that we are now about to enter upon a distinct head, another and more regular and enlarged account of the mystic New Jerusalem. The chapters in correspondence to the sense should here have been divided.

9. “ And there came one of the seven angels, of  
“ those who had the seven vials the full—of  
“ the seven plagues the last; and talked with  
“ me, saying, Come hither I will shew thee  
“ the bride of the Lamb, the wife.”

The latter part of this construction is counted.

nanced by Griesbach's text, which exhibits the Church lately the bride, now formally received into nuptial felicity. The seven vials were shewn to be crowned or to overflow with the seven plagues. So perhaps were the trumpets *succeeded* by the vials; the seals by the trumpets. I hope this is not a forced explanation of the passage to rid myself of the difficulty, induced by the description of the seven vials *as full of the seven plagues*. It must be confessed indeed, that this expression is a seeming difficulty in the way of the reception of my idea, that it is the *seventh* vial, which is succeeded by this remarkable consequence of its effusion, the infliction of the seven plagues. Such irresistible arguments have, however, been brought forward in demonstration of the absolute necessity of such an arrangement, that were this a real difficulty, yet in the choice of difficulties it would vanish. I apprehend, nevertheless, that it may be fairly met by the construction and interpretation given above.

But there is yet another translation of the passage, which does not seem unfair, and which is partially intimated in the delivery of the text. This construction expresses, that the particular angel of *the seventh vial* is the angel before us, that angel, who introducing the seven plagues might perhaps be termed eminently *the angel* of the seven last plagues. Wherefore otherwise is there the redundancy of the intimation that the seven last vials are full of the seven last plagues? The annexed idea of the *plagues* must necessarily add something to the *vials* of wrath.

If this be adjudged an admissible construction of the sentence, which it nevertheless may not be, it will not only at once release us from every difficulty, but will particularize the angel under whose influence the City descends, to be eminently the angel of the seventh plague on the corrupt, of that plague which is in due correspondence to the seventh vial. It is true indeed that we have drawn, and might again draw this conclusion without the absolute specification; for as we know that it is only the vial of the *vintage* which coincides with the blood of the wild grapes, and that it is only after this seventh vial that the beast and false prophet are confounded, and the great city Sodom destroyed, and the great Babylon remembered, we know that the New City and the New Empire are subsequent to such destruction of the Old; and that as the seventh vial introduces the great events of judgment, so at least in its consequences it must include the successive mercies.

This sense of consequences seems indeed to be not obscurely intimated. The angel, obedient to the command to go forth and pour out, has now effected the effusion, and seems at the conclusion of his destined work to advance for the purpose of exhibiting those events with which he is connected, but which have no concern with the *wrath* of his vial. As there must be an import in his specified presence, these events must be the happy consequence of the judgments of which this angel was minister, a proof that he did not afflict for nought. Again, as this angel

shews the bride of chap. xix, he must be the angel of the *last* of the vials. The angel of chap. xix shewed also the bride; and in xix. 10, he exhibits in his own character an exact correspondence with the description of this angel of the seventh vial as given in xxii. 9. There are of course conclusions to be drawn from the manner of his appearance, invitation, and action, and upon these we are immediately to proceed.

“ Come hither, I will shew thee the bride  
 10. “ of the Lamb, the wife. And he carried  
 “ me away in spirit to a mountain, great and  
 “ high: and shewed me the city the holy, Je-  
 “ rusalem, descending out of the heaven  
 11. “ from the God, having the glory of the God,  
 “ (*and*) her light like to a stone most precious,  
 “ as to a stone of jasper, like chrystal.”

• As the angel calls St. John from some place in which he had been situated, *Come hither*, and moreover placed him upon a great and high mountain, and as neither part of this action can be unexpressive, a question arises respecting the place in which he stands before the invitation. If we look back we may find, that the place into which he was last carried in spirit was the wilderness of chap. xvii, from which we have no notification that he was ever withdrawn. The Bride, the Lamb's wife, the New Jerusalem, does not therefore descend upon this wilderness, so that it may be said to rejoice and blossom as the rose, but, if these observations be not too re-



fined, at a distance from the wilderness, according to conclusions before reluctantly gained. Those parts of the Roman Empire, which have longest enjoyed and abused the light of the gospel, may in turn be destined to suffer the longest night of ignorance and error, a darkness which may be felt.

As the wilderness to which St. John was carried was the abode of the Adulteress, and her supporter the wild-beast, so we may presume that the Mountain is to be the site of the holy city. Now a mountain is the symbol of an Empire: the stone which smote the image of Daniel became suddenly a great mountain, and filled the whole earth. England we have seen reason to conclude to be that stone: consequently, the fifth universal Empire must have England at its head; and this great Empire, ruled by Protestant England, the pure faith and Church is to be established. The form and composition of this Empire will scarcely admit a very close consideration; yet St. John calls it *great and high*; and Daniel declared that it should fill the whole earth, by which, however, he may have intended no more than the consolidation of the four Empires which he had been considering. That indeed some pure nations do exist *without* direct connection with *this* great Imperial Church may, perhaps, be suspected from the declaration that the glory and splendour of this city should be such that the nations of those that are saved shall walk in the *light* of it, as if not absolutely belonging to it. Other circumstances relating to

the form of the Empire and Church may meet us as we proceed.

It descends out of heaven from the God, having the glory of the God. The light, or Luminary; of it was like a stone most precious, even like a jasper stone, shining like chrystal. If we look forward to the 23d verse of the present chapter, we shall find that 'the Glory of God did lighten it, and the Lamb was the light thereof;' and if we recur to the third verse of chap. iv, we shall find indeed that this Luminary, the Glory of God and of the Lamb, is like a stone most precious, like a jasper stone; and before the throne a sea of glass like unto chrystal. The reference is most clear to the fourth chapter, where the Lord God Almighty symbolical of the Church sits upon the established throne of his glory. This city, therefore, having this same glory and this same light, is identified with him who sat upon the throne. Each is symbolical of the Church, the light of each being perhaps symbolical of the Holy Spirit, without an expression for which the symbol of the Church is manifestly imperfect.

12. " Having a wall, great and high; having  
" gates twelve, and at the gates angels twelve,  
" and names written thereon, which are of the
13. " twelve tribes of the sons of Israel. On the  
" eastern parts gates three; and on the north  
" gates three; and on the south gates three;
14. " and on the western parts gates three. And  
" the wall of the city had foundations twelve;  
" and upon them twelve names of the twelve :

15. "apostles of the Lamb. And he that talked  
"with me had a measure, a reed golden; in  
"order that he might measure the city, and  
16. "the gates of it, and the wall of it. And  
"the city four-square lieth; and the length  
"of it as much (*as*) the breadth. And he  
"measured the city with the reed on furlongs  
"twelve thousand; the length, and the  
"breadth, and the height of it equals are.  
17. And he measured the wall of it an hundred  
"and forty-four cubits, the measure of a man,  
18. "which is of an angel. And there was the  
"building of the wall of it, jasper; and the  
"city, gold pure, (the city) like to glass pure;  
19. "and the foundations of the wall of the city  
"with every most precious stone adorned.  
"The foundation, the first, jasper; the se-  
"cond, sapphire; the third, chalcedony; the  
20. "fourth, emerald; the fifth, sardonyx; the  
"sixth, sardine; the seventh, topaz; the  
"eighth, beryl; the ninth, chrysolite; the  
"tenth, chrysoprasus; the eleventh, jacinth;  
21. "the twelfth, amethyst. And the twelve  
"gates, twelve pearls, every several one of  
"the gates was of one pearl; and the breadth  
"of the city, gold pure as glass transparent."

I conceive that there must be a further purport in the wall great and high, on the mountain great and ~~high~~, than the general idea of strength and security. Yet I am not sure that I can suggest an interpretation consistent with the rule, that in the same picture there cannot be two symbols of

the same thing. If the mountain, on which the city is built, be symbolical of any particular Power, whatever interpretation I may submit for consideration, I must allow that the wall cannot be expressive of *the same*, unless considered as a part of the mountain. I do not say the same of the river of the next chapter; because, as will be demonstrated, that symbol is contained in another symbolical piece. The wall, which girds this city, I should, nevertheless, rather understand to be its secular defence, and not a component part of the ecclesiastical city symbolical. Perhaps then, it may be expressive of that pure united Empire in whose power this city was founded, and by whose defence it stands. It may be added, that the foundations are foundations of the wall, not of the city; and of course, as will be shewn, perceived from the outside of the city. But let us take the whole prospect as it lies before us; and a very singular one it is; for the length, breadth, and height of the city are equal.

‘Some commentators have inferred,’ says King, amongst his Morsels of Criticism, ‘that the wall was as high as it was long, that is, that the walls formed a perfect cube, *in consequence of which it is plain that any inhabitants must live as in the bottom of a box*. The idea really conveyed is both rational and easy to be comprehended, and an idea of great splendour and beauty; for the description, consistent with other accounts in the Psalms and in the other prophecies, is of a city built upon a hill, having the wall of a proper and moderate height, lying four-square, and sur-

rounding the base ; while the hill rises gradually on every side, from the wall to the centre ; where its *utmost* height is equal to the length of the wall on any one side, in consequence of which the streets would become visible from the outside of the city.' .

Any person, however, who reflects for a moment on such a city, as Mr. King's, will immediately perceive that the precipitous ascent and descent would entirely preclude the possibility of inhabitants. Supposing even the greatest point of elevation to be *close* on one side (a very unwarrantable supposition), who could scale for the common purposes of life the base of an isosceles triangle? And how, moreover, could the foundations of this wall be discovered to be of these precious stones, if the foundations were deep in the earth, unless indeed, according to an ingenious suggestion of Dr. Doddridge, who hangs the whole city in the air! That the foundations are distinct from the wall is plain ; for the *wall* is of jasper only. The more correct idea, though still perhaps liable to minute objections, is that which is given us at first sight. The city is built upon an exceeding high mountain, apparently precipitous, at least on that side on which it is viewed: the wall appears to be on the very brow of the mountain ; and the whole precipice forms that foundation which is so signally divided into twelve parts or layers, parallel with the horizon. We may frequently catch the idea upon our own shores, where buildings rise, or seem to rise, from the very verge of the cliff ; and

the whole base of the wall, the cliff from the summit downward, is diversified with layers of differently coloured soils and substances. Thus the stupendous height of the mountain and wall is represented as equal to the breadth and depth of the city; and forms accordingly a perfect square of superficies.

The Southern front of the temple of Jerusalem was probably the prototype of this description; and a slight notice from Dr. Hales (*Anal. of Chron.* i. 431) may be advantageous to the formation of our idea. 'The height of the temple wall, especially on the south side, was stupendous. In the lowest places it was three hundred cubits (or 450 feet) and in some places more. The whole circuit of the wall was crowned above by a range of porticoes or cloisters. The Royal Southern Portico reached in length from the east valley to the west. Josephus represents it as the noblest work under the sun; for besides the great depth of the valley, so that no one could bear to look down from the top of the wall into the abyss, there was a very lofty portico erected thereon, so that if one looked down from the verge of its roof, joining both heights together, he would grow giddy, the sight not reaching to such an immeasurable depth. The roof of the portico was flat, and of considerable breadth, supported by four rows of pillars.'

I conceive that this description will adequately elucidate the symbol under consideration. The twelve foundations, being thus component parts of the mountain, belong to the symbol of the

mountain (whatever becomes of the wall), and must be understood as twelve distinct parts, or different kingdoms of the Universal Empire. As there were twelve precious stones upon the High Priest's breast-plate, representative of the twelve tribes, and bearing their names, so these twelve foundations of precious stones, seven of them at least being the very stones which he wore, and having on them the names of the twelve apostles of the Lamb, are representative of the twelve tribes or nations of this New Jerusalem, in which they worship.

That some peculiarity, perhaps numerical, will be observed in the particular stones for the particular nations, I am fully inclined to believe; although as these nations are not yet thus divided, and perhaps yet nameless, it is plainly impossible to form even a conjecture. Nor can I think that nothing definite will be eventually extracted from the gates, each of one pearl, and the wall entirely of jasper. It is well known that the gates, porches, or porticoes, of the temple were most magnificent and extensive structures. One, as was just remarked, extended on the whole southern side of the temple. As three gates were on each side, it might perhaps appear, if we understood the gates in the common manner, that the wall, whatever the natural appearance to an observer without, did not so stand upon the verge of the mountain as to prevent a road at least running round, between the wall and the precipice; otherwise the gates on that side would be a mockery. This is, however, a little awkward;

and might almost be an objection to the accuracy of our explanation, could so unusually complex a symbol be expected to be complete in all its parts. Nevertheless, the construction of the *porticoes* on the walls' top, if we be allowed to take in so latitudinarian or inclusive a sense, the entrance of the nations into these gates, may obviate this objection, if such it be, and perhaps exhibit more strongly the wall to a distant spectator as an apparent part of its own foundation, the mountain. As the wall is of jasper, and of the same substance the first layer of the twelve, I am thus almost inclined to conceive that the wall itself is a part of the first layer, as it might appear to the observers on any of the circumjacent mountains. The wall and the first layer of the mountain may thus be in part identified, and the wall, to an absolute demonstration, part of the secular symbol. As the attention of St. John was of course arrested by the city itself, rather than by the lowest point of the mountain, the *first* layer, as he must have begun to calculate, is obviously the layer nearest to the city. Doddridge, as I hinted, has a singular idea respecting the city. He apprehends that it was only in the vision an *appearance of a city*, which seemed like the sheet which Peter saw, to be let down from heaven, and pendent in the air in such a view that the foundations were visibly distinguishable from the superstructure. A city thus let down, as it were in a sheet, is a thought for an interpreter puzzling out an idea of the visible foundations; but it is presumed, from its entire want of accord-



ance with symbolical propriety, that any further observations may be spared.

That the reader, if he give any attention to the idea of the Indian Interpreter, may illustrate for himself as he proceeds, I shall again mention that Dr. Lancaster, according to the Indian Interpreter, explains the *white* colour of good will and favour, the *red* of joy from success, the *blue* of joy from gentleness and moderation, the *green* of great renown from constancy, faith, and piety. Thus the New Jerusalem is *adorned* as a bride for her husband, adorned with all manner of precious stones.

In the same manner as upon the crown of the woman were twelve stars, so to this city there were twelve gates. As the Empire is in twelve parts by the foundations, so is the Church; for at the gates are twelve angels, twelve distinct national churches, and names written thereon. As the twelve tribes of old made up the sum of the chosen people, the children of Israel, so these twelve nations make up the New Jerusalem, or rather come up thither to worship. By such an allusion the names of the twelve tribes are written on the twelve gates, which are situated in some sense, perhaps a geographical one, three on each side of some conspicuous centre, whether it be England or Judæa. Perhaps, however, it may only imply that they shall come from the East and from the West, from the North and from the South, into this kingdom of heaven. As then upon the gates are the names of the twelve tribes, which compose the newly chosen

people, so on the several foundations of this post-christian Church are the names of the twelve mystic Apostles of the Lamb, the nations from whom continues to be derived the light of the world, the light in which walk the nations of them that are saved. Although I would refer every reader to the last chapters of Ezekiel, I must own that for my own part I dare not as yet endeavour an interpretation.

Perhaps I should be wiser in also dropping the consideration of the cubits and furlongs. I know not of what these measures can be symbolical, or how they can be symbolical at all. If we were justified in taking the 1600 furlongs of the xivth chapter as the precise measure of the holy land, we must also so construe these 12,000 furlongs, and these 144 cubits. The stadium is 600 feet; the English furlong 660; and thus ten English miles are eleven Grecian, and this whole extent is  $1363\frac{4}{7}$  English miles; and thus might the Holy City, in its twelve nations, extend its influence territorially over the length of Palestine, seven times and a half, and such might be the extent of *this* Imperial Church.

It is to be observed, however, that the city is not thus 1363 miles in height, the height equalling the length, but it is *on* 1363 miles, the Church symbolized by the city so far extending its influence. Thus was the original city on a part of Mount Moriah, on the land of Judæa: thus the original temple on the northern and lower part of Mount Sion, which was again a part of Mount Moriah; and consequently the expression does

not require the violation of symbolical propriety in a city on an ærial elevation of above a thousand miles. The wall, at a foot and a half to the cubit, is of no incredible height, being only 216 feet, or by the Holy Cubit 432; whereas in the lowest parts of the temple wall it was 450 feet. In this I cannot discern any sufficient import. The number of the cubits  $12 \times 12$  may be the principal object of the prophet's regard. But this is vague indeed; the measuring *must* be left to the event. It would be manifestly impossible to decide upon the subject, were we even sure of the purport of the prophetical measure.

I am not in my own person qualified to submit any strong opinion on Potter's calculations. Fanciful as they sometimes are, even to wildness, they have nevertheless been frequently thought most amusing, and often have been adjudged to be more than plausible. The value of an observation from Mede upon this subject may, however, repay the introduction. 'I will add also some of my thoughts concerning Mr. Potter's book i. There is no such argument to prove the Divinity of the Apocalypse, and consequently to convince an Atheist of the Divinity of the whole Scripture (whereto this book gives testimony), as the strange agreement respecting Ezekiel's lineal and St. John's cubical measures of the City Jerusalem for the compass and area thereof, both the numbers and denominations of measures being so differing as they are, and those of St. John besides to be deriv'd from 12. How could this be but from Divine inspiration, when St.

John, as the rest of the Apostles, was unlearned \* and ignorant, and far enough from skill in Algebraic subtilties.'

It must not be imagined, as was said, that because this measured and limited twelve-streeted city upon the mountain of twelve parts, is described as eminently blessed, that therefore the knowledge of the Lord is not to cover the whole earth. An opinion, directly contrary, must be drawn from the declaration that the nations *without* this city walk in the light of it, derive and continue their purity from the proximity of so holy and flourishing a Christian Church and Empire. It is plain that this mountain and Church do not cover the literal globe, or belong to more than a limited part. Consequently upon the supposition that the faith is not known beyond the direct influence of this city, the knowledge of the Lord, which must cover the earth, does not cover the earth until the expiration of the prophetic millennium; and most certainly the Lord Jesus does *not* come quickly or suddenly. As again the ten-streeted *Roman* city by no means included other nations no less Christian than herself, as for instance the seven thousand names of men, and the whole extension of the Eastern Church, so neither should the new twelve streeted city be considered as containing or representing all the Christianity on the face of the earth. It is founded on a site limited and measured, and girt round by one great wall. When the wine-press is trodden in

\* ἀγράμματος καὶ ἰδιωτῆς.

the land which extendeth the 1600 furlongs, great light will be thrown upon the measures and calculation before us. When the wall is measured, it is clear that it is the height of the wall, 144 cubits, which is either 72 or 144 yards, as the common or holy cubit is intended. This also seems as yet inexplicable; and I cannot discern the latent purport of the measure of a man, that is of an angel or community.

“The city itself is pure gold, a city like  
“unto pure glass.”

At first sight, there may here seem to be some inaccuracy; because, as it is naturally impossible, so seems it symbolically incorrect, that a city of gold should be like a city of glass. A little consideration will, however, shew that the comparison need not in either instance be accurate, because it is only a comparison: that, moreover, in the first instance the allusion is not to transparent glass, but to the glass of a mirror. It is well known that the ancient mirrors were generally of metal. In the second instance the street of the city, or the broad place, is only pure as transparent glass, wherein there is not any natural inaccuracy. In fact we must still draw our ideas from the ancient city and temple; and we learn from Josephus, that the Inner Temple or Sanctuary was covered all over at top with plates of gold, and so brilliant, that when the sun at his rising shone thereon, passengers at a distance could not bear to look at it; and it seemed like

a mount of snow, being excessively white below the gold or roof. The roof of the sanctuary was inaccessible even to birds, being covered with gold spikes, set very thick, to prevent them from pitching upon and polluting it. Nothing further need be added to illustrate the idea of the excessive golden brilliancy. (Hales Anal. of Chron. i. 432.)

It may not, however, be quite so easy to attain the correctness of the symbolical, as of the natural import. It may be suspected that the ideas of great glory and splendour, refinement and purity, are too indefinite. I apprehend that more is meant than meets the eye, while, nevertheless, Lowth declares his opinion that these are only general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of Eastern nations, and were never intended to be strictly scrutinized, or minutely and particularly explained, as if they had each some moral and precise meaning.

We now come to the temple. Of this city the temple is invisible: the Lord God Almighty and the Lamb are the temple of it. The temple within the city is the purest part of that city. The temple within the old Roman ecclesiastical city rose in Protestant England and Ireland upon the ruins of a Romish street, so that England became the purest part of the ten-streeted Christian city. In this new city, however, of twelve parts, none is before or after another; all enjoy an equal purity and equal splendour. Here again appears a double confirmation of our interpreta-

tions. We singly, I apprehend, perceived that the Lord God and the Lamb were symbolical of the Church in its purity. We independently gained the position that the temple of the city denotes the Church in its purity. In the passage before us it is declared that the Lord God Almighty and the Lamb are the temple; or in other words, that the Lord God Almighty and the Lamb must symbolize the same as the temple. This whole pure city is without a temple; is as one vast temple, one mighty Lord God Almighty in all, and in whom all things consist; is the Holy Catholic Church, which has communion with its Holy Lord. Religion drawn from the solemn and cloistered shades which have been thought to protect her, but in which she has been secluded from all her most endearing charities and active services, now appears in the world, in that active life which it is her peculiar province to regulate. Religion becomes the universal principle of action; and that very 'Holiness to the Lord,' which was only accustomed to beautify the forehead of the High Priest, is now, says a more ancient prophet, written on the very bells of the horses.

A kindred remark may be made upon the next verse, where the city is said to have no need of the sun, neither the moon to lighten it; for the glory of God did lighten it, and the Lamb is the light thereof. As the temple is the purest part of the city, so we have before proved the sun to be, not necessarily the purest, but the most splendid luminary of the religious system, as has

been the establishment of Rome during the prevalence of the Papal domination. In the New Jerusalem of Isaiah (lx. 10—22), the sun is no more the light by day, neither for brightness does the moon give light, but the Lord is the everlasting light, and the God the glory. The sun shall no more go down, neither shall the moon withdraw itself, for the Lord shall be the everlasting light, and the days of mourning be ended: the people also shall be all righteous. The New Jerusalem exhibited to St. John has indeed a constant reference to the models in Isaiah and other prophets. In this New Jerusalem there is no need of the sun, no need of an universal bishop, to preserve the bond of concord in the Catholic Church; and no moon, no need of members considered as the wife of the sun, and subject to him. In symbolical propriety, it could not perhaps have been said that there was no sun nor moon shining on the New Jerusalem. They may shine as usual; there is only symbolically and naturally no need of them. It should be observed, that as the *natural* moon cannot be visible without the borrowed light of the sun, so the moon, considered as the sun's wife, cannot *symbolically* exist without the sun. The glory of God and the Lamb is now the light of the New Jerusalem. He of course symbolically corresponds with the sun; and thus again the interpretation of the symbol of the God, as accordant with the sun, and the temple, receives augmented confirmation. It seems indeed that inasmuch as this city was one vast temple, and God pervading all,



so is it here represented as the sun, the Luminary of the world, a substitution for the sun, having seven-fold the splendour of the sun; and the nations walk in the light of it.

The kings of the earth moreover bring their glory and honour unto it. The Churches of the earth, once corrupt, now bring all their glory and honour to the New Jerusalem. Thus in xix. 21, were the fowls filled with the flesh. There is *no night nor darkness*, in consequence of the substitution for the sun, of the Luminary that never sets. The gates, not understanding them in the exclusive sense of porticoes, are consequently always open, both symbolically and naturally, because there is no night there; and the Churches of the earth continually traffic with it, increasing in the riches of purity, and perhaps bringing their glory and honour, the temporal wealth and prosperity of the nations, into it. It may be apprehended that the whole of the seventy-second Psalm is descriptive of the Millennium.

Nothing evil enters into the city. As in the eighth verse it was shewn that none of the evil should inherit, but have their parts in the lake of fire, so here all the evil are denied the inheritance of the New Jerusalem, and none admitted but such as in xx. 12 were found written in the book of life. It is observable that here all evil is divided into three parts, into uncleanness or defilement, which is a faith without practice, a soiling of the white baptismal robes; into the working the abomination of the commission of idolatry; and into the working the lie, which is the great

lie of Infidelity, the service of that symbolical spirit, who deceived the whole world, and was a liar from the beginning.

Here very wisely or fortunately is ended this chapter ; and with it the description of the New Jerusalem. The general consent of commentators has, I am well aware, added the few first verses of the next chapter to the present subject ; but, as I apprehend it may easily be shewn, most erroneously. The symbol of the city is dropped ; and the collective book of God is made to conclude, as it began, with the symbolical description of the garden of Eden and the tree of life.

## CHAP. XXII.

ANOTHER VIEW OF THE STATE OF THE MILLENNIAN CHURCH; AND THE CONCLUDING DECLARATIONS OF THE ANGEL RESPECTING HIMSELF AND HIS LORD, SYMBOLIZING THE CHURCH AS IT STANDS IN THE LAST TIMES.

"So on he fares, and to the border comes  
Of Eden, where delicious Paradise,  
Now nearer, crowns with her inclosure green,  
As with a rural mound, the champain head  
Of a steep wilderness."

Par. Lost, Book iv.

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1. "And he shewed to me a river of water of  
"life, clear as chrystal, proceeding from the
  2. "throne of the God and the Lamb: in the midst  
"of the same breadth and (*in the midst*) of the  
"river (*which was*) on one side and the other a  
"tree of life bearing fruits twelve, in one month  
"yielding each fruit of it, and the leaves of the
  3. "tree for a \* healing of the nations. And any  
"curse shall not be longer; and the throne of  
"the God and the Lamb in it shall be; and the
  4. "servants of him shall worship him; and they  
"shall see the face of him, and the name of
  5. "him upon their foreheads; and night shall  
"not be; and not a want of a lamp, or of light

\* Εἰς ὑπαγιασιν.

“ of a sun ; because the Lord God shall shine  
“ upon them ; and they shall reign to the ages  
“ of the ages.”

**T**HAT this river of water of life should run on that mountain of prodigious elevation, on which the city is founded, is inconceivable. It would be a manifest violation of symbolical propriety ; as (and I find it is according to an ancient observation) would be the growth of the tree in the city of solid gold, and on the *golden* broad place ; and as indeed might be the introduction of any majestic river in the symbol of Jerusalem, which is well known to have been watered only by a scanty brook, in winter indeed a torrent, but in summer dried up. I would not, however, lay much stress on this argument ; nor even upon the observation that, henceforward, until the conclusion of the symbol, the city is not again, either directly or indirectly, presented to our view. In my mind, the very manner of the introduction of the river and garden and trees would be sufficient intimation that it was a symbol and subject distinct from the Holy City. When the angel shews St. John the New Jerusalem, he keeps his undivided attention upon the glorious vision, and relates through eighteen verses all that he saw, without any intimation of the angel, who must be supposed to be standing at his side. When, however, he has come to a conclusion, by particularizing who should be admitted or excluded, we are again referred to the angel, who now shews a symbol essentially distinct, and objects evidently

new, a river of water of life proceeding from the throne of the God and the Lamb, and the sacramental tree of life, which was for the food and healing of the nations. The supposition that this is part of the New Jerusalem introduces, moreover, a cumbersome tautology; and how indeed can it be supposed that in the prophetical style, the immutable character of which is the utmost degree of condensation, we should twice be separately told in the same words and in the same symbol, that there shall be no night there; that we should be first told that the Lord God and the Lamb are the temple of it, and again that the throne of God and of the Lamb, a throne surrounded, as we know, with all the rich scenery of the temple, shall be in it; first, that the glory of God lightens it, and, secondly, that the Lord God giveth them light; first, that it had no need of the sun, neither of the moon to shine in it, but the Lamb was the Luminary, again, that it needed no luminary, neither light of the sun, for the Lord God giveth them light, and the Lamb is the Luminary. Surely it must be sufficiently evident that, if even the same antitype be intended, the symbols are nevertheless entirely distinct. This, as we proceed, will appear with additional force.

We have already said a few words upon the fountain: here we have both the fountain and the river. The fountain of this water of life is from the throne of the God and the Lamb; and this river will be found to encircle it. A river is a nation in a settled state, says Dr. Faber; and the symbolical fountain, the natural head of the river, is

supposed to denote the rulers of the nation. Does not then this nation eminently derive its authority from its spiritual pursuits and ecclesiastical relations? It has often been remarked, that the manlike Son, or Protestant Church of England, is an idea in the latter part of the Apocalypse almost indissolubly connected with the throne. The head of this great river is in Protestant England; and this great circumfluent river is, I should apprehend, exactly correspondent to the girding wall of the city: it is the Anglo-Roman, the British Empire, that pure river of water of life.

A seeming parallel in the xlviii of Ezekiel must of course draw our attention. There, the waters of life issue from the sanctuary, and there the trees are by the water's side, bringing forth fruit for meat according to its months, and the unfading leaf for medicine. Here, from the throne of God proceeds the pure river of living water; and we look upon the tree yielding fruit every month, and which had leaves for the healing of the nations. It is very doubtful, however, whether Ezekiel's description be really parallel. According to our present translations, it seemed to obtrude itself; but it will quickly appear that in this manner there can be no certainty of its use. In the present state, indeed, of prophetic knowledge, Ezekiel may generally be found rather to perplex than elucidate. This river, nevertheless, is sufficiently striking in Ezekiel; it is at first to the ancles; in a little while to the knees, and shortly very deep, a river to swim in. If a river

must be a nation, may not and does not this denote, if applicable at all, the territorial variation of power, or rather the rapid increase of the power, extent, and prosperity of the pure nation, the stone swelling into a mountain? Is it not England swelling into an Empire in the short period in which we have every reason to suppose her signal increase will take place, and the people of the saints receive the kingdom?

I am the more pleased to have the support and authority of Mede for the symbolical order and propriety of this part of the prophecy, because my own system was entirely formed previous to any acquaintance with his. He proposes a varied translation from the common text; and Woodhouse, I have also found, seconds him in part. Unaware at the time of these versions, I had myself been led to similarity, and have given my own translation above. It should be remarked that the *ἐν τῇ ἑκαστῇ καὶ ἐν τῇ ἑκαστῇ* is and must be thus translated in John xix. 18, where the two thieves are crucified, *on each side one*, and, *ἢ μὲν*, in the midst, or between them and equidistant, Jesus.

Mr. Mede having proved the broad place or breadth to be at least without the city, and having, from ii. 7, which mentions the tree of life in the midst of the *Paradise of God*, demonstrated that the breadth must correspond with this Paradise, literally an *enclosure*, describes this breadth as an island. As the garden of Eden was surrounded by the Tigris and Euphrates, or the rivers which first rose in Eden, so this island is formed by the circumfluent rivers, which had

their rise in the throne. In this case, the One Tree of life, as it cannot be on either side of the river, and at the same time in the midst, so is it not on one side or the other of the river, but in the midst of the breadth, and of course in the midst, equidistant from the girding river. As it is said in the midst of the breadth *of it* (*αὐτῆς, fem.*) Mede proposes either that *κατὰ* should be understood, in the breadth of that *country*, or demonstratively rather than relatively, in the midst of *the very* breadth. Dean Woodhouse eludes the difficulty by a translation into ‘the breadth thereof;’ but the more literal and correct version should perhaps have been, ‘in the midst of *the same breadth.*’ The expression will then afford a very peculiar purport. The river proceeded out of the throne of God; and in the midst of *the same breadth*, in the midst of *that very breadth* on which was the symbolical throne, grew the Tree of life, as the Tree of life in the first Eden was also in the midst of the garden (Gen. iii. 3.) Now that the throne does not cover the whole breadth is obvious from the remark in the third verse, that *in it* shall be the throne of God and of the Lamb. The throne is in the very midst: the tree of life is in the very midst. There is consequently a strong connection or identity between the throne and the tree of life, as in the fourth chapter between the four living ones and others of the mystic company. There, at the throne of this symbolical God, shall his servants do homage; and as he was visibly present in the literal Paradise, so is he in this mystic Paradise, for *his face is seen*.



For man's sake, cursed no more is the ground:  
the curse of the thorn and thistle is taken away.  
It is the Paradise; because there is no more  
curse—

“ A full immunity from penal woe ;”

*Couper.*

and in testimony of homage shall the name of God be on all the foreheads of his servants, as the name of the beast was sealed upon the votaries of the beast, and as the name of the Father of the Lamb was sealed on the foreheads of the 144,000.

Thus does there appear one of the most beautiful symbols in Holy Writ. The river issuing from the throne, on which is visibly seated the symbolical Deity, encircles the Paradise on which the throne is placed, and is as the flaming sword keeping the way of this tree of life. A mighty nation, deriving its authority from its eminent purity, guards the Holy Land of Religion; and, as by the angel's flaming sword, ‘ preserves the way of the tree of life.’

Upon this tree of life I shall say less than if I fully understood the subject. It has already received some incidental discussion in the eleventh chapter; where the branches and leaves were shewn to be symbolical representations of the sacramental means of grace. Here, with the manifest allusion in every one of its circumstances to the original sacramental tree of life, there cannot fail to be the same intention. If our common translation were correct respecting the monthly production of fruit, it would simply imply the perpetual appearance of ‘ fruits and flowers on the

self-same bough,' a tree whose leaf withers not, planted by the rivers of waters on that favoured spot whence the curse is withdrawn, and with the curse, according to our great poet, the inclemency of the seasons. For at the fall,

“He bid his angels turn ascense  
The poles of earth, twice ten degrees and more  
From the sun's axle: they with labour pushed  
Oblique the centric globe—else had the spring  
Perpetual smiled on earth with vernal flowers.”

*Par. Lost, Book x.*

It will have been, however, perceived that I have departed from the common translation. *Κατὰ μῆνα ἢ αὖ καὶ μηνῶν* cannot, with much propriety, be translated, ‘every month;’ and the better version, which, as I conceive, is submitted, gives a very different turn to the passage. The tree of life bears twelve fruits, all in one symbolical month; and here is it therefore intimated that *the twelve nations* all became christian, all began to partake of the tree of life in the course of *one term of thirty years*. The fruit upon the tree answers, however, with more accuracy to the light on the candlestick; and as the oil for the light was shewn to have been secretly instilled through the leaves and branches of the symbolical candlestick, so the sacramental grace for the nourishment of the twelve nations is derived from the leaves which are *for* the nations. As these thirty years, moreover, precisely agree with the first period of the remarkable seventy-five years of Daniel, which follow the 1260, and are significantly divided into

the terms of thirty and forty-five years, this affords increase of confirmation to these ideas, and makes these thirty years, by an exceeding probability, coincide with the one prophetical month, the thirty prophetical days, or thirty years, in which all the twelve fruits were produced, in which all the twelve nations became partakers, or rather parts of that tree of life, which is uniformly representative of the Holy Ghost. Produced by that tree, the fruits are nourished by its mystic foliage.

This theory will free us from the otherwise insuperable difficulty, presented to us in the distinction between the fruit and the leaves; the first, the fruit, apparently for no purpose at all, and the leaves for the healing of the nations. Now the leaves have already been shewn (chap. xi.) to be the uniform symbolical representations of the given grace. The leaves and branches gave the oil for the supply of the candlestick of Moses; the same for the candlestick of Zechariah. As the leaves thus gave the oil to the lamps, so here do the leaves support the nations. As the natural leaves nourish the natural fruits, so the symbolical leaves the symbolical fruit. I know that it is translated in our version 'for the healing of the nations,' and that such a sense seems to accord with the parallel in Ezekiel, but it should at least be mentioned that the term is as often expressive of *a household*, as *of healing*, and, consequently, that it is not by any means clear that the translation should not have been that 'the leaves were *for the household*

of the nations ;' for the support of those nations who now became the household of the one God, God and the Lamb in unity, *his family* or servants, as they are directly called in the next sentence. The sense, however, will not in either case materially differ. I know that objections may be started to this scheme ; and *one* that I may not be able satisfactorily to answer, viz. that by this interpretation of the fruit, we depart, not only from Ezekiel's parallel, for the departure is doubtful and moreover very insignificant, but from the idea of the Paridisaical tree of life, whose *fruit* was certainly to be eaten. Neither this objection, however, nor the assertion in 2 Esdras vii. 53, that there is a Paradise whose fruit endureth for ever, wherein is security and *medicine*, can shake my mental conviction ; and the less so, inasmuch as difficulties, far greater, meet us on the other plan.

If, nevertheless, the former construction is adjudged to be preferable, the production of the twelve fruits (*not twelve manner of fruits*), may be said to be an expression for the supply of perpetual nourishment to the twelve churches, which in the last symbol we saw founded on the twelve nations, and which twelve nations are as clearly and decidedly to form at some future time one Empire or symbolical mountain, as were the ten horns to arise upon the beast. These are here once more pointed out to belong to the same Empire, inasmuch as *one River* encircles the correspondent Paradise, and all the twelve nations eat of the one tree of life, which on this idea bore

*for them* the twelve fruits. Hence alone it might appear that the Paradise exactly corresponds with the holy city, a varied symbol, and of exquisite delicacy respecting the advent of that golden age, which has hitherto been the illusory but beautiful dream of poetic fiction. Each exists, so long as the world : the holy city, threatened without the wall, and besieged by the immense armies of Gog and Magog, is divinely preserved, and no limit is affixed to its duration : the inhabitants of the Paradise, although the same enemies be considered as surrounding the breadth of its earth, on the other side of its river, reign, nevertheless, for ever and ever. With Paradise the book of divine Scripture began ; and it ends with a better Paradise than Adam lost.

“ Or other worlds they seemed, or happy isles  
 Like those Hesperian gardens fam'd of old,  
 Fortunate fields, and groves, and flowery vales,  
 'Thrice happy isles !..... above them all  
 The golden sun, in splendor likest heaven !”

*Par. Lost, Book iv.*

Here there is no night nor darkness, no possibility of error. There is no need of any material sun to light their feet into the way of truth : an equal brightness is shed upon all, because the symbolical Lord God gives them light, visible as he was to Adam : no longer a visitor but a resident : not only walking in the midst of the garden, but sitting therein on his throne of glory ; and in the command that they should reign for ever and ever, precluding the possibility of a second loss of holiness and consequent forfeiture of bliss.

“Haste then, and wheel away a shattered world,  
 Ye slow-revolving seasons! we would see  
 A sight to which our eyes are strangers yet,  
 A world that does not dread and hate his laws  
 And suffer for its crime, would learn how fair  
 The creature is, that God pronounces good,  
 How pleasant in itself what pleases him!”

*Couper.*

6. “And he said unto me, These the Words,  
 “faithful and true.”

It has been remarked already, in our consideration of chap. xix, that this intimation, in the common sense, is entirely superfluous. It is therefore at least to be suspected; and only admissible on deficiency of other import. Such a deficiency does not at present appear; because the original, if it do not absolutely demand, yet much more than admits a *personal* sense in the *λογος*. ‘These are the Words, faithful and true.’ The import of this declaration we have already considered; but a few words of repetition may be easily borne.

First, it is abundantly evident that this passage is exactly parallel with xix. 9, in which the subject was treated. In the former passage, it immediately succeeds the marriage of the Lamb to his New Bride, who had made herself ready, and the declaration respecting the Blessed ones who were called to the marriage supper. In the present chapter also, it immediately succeeds the descent of the New Jerusalem, which comes down, made ready as a bride adorned for her husband; and which is often significantly styled the same bride, the Lamb’s wife. In either case, moreover, it is

followed in a similar manner by the emblematical submission of St. John to the angel, and the angel's declaration respecting himself and his office, his peremptory refusal of the reverence paid him, and his exhortation to worship God. Now it was the Word of God, the Faithful and True, and his likenesses and followers, who prior or preparatory to the foundation of the New Jerusalem, discomfited the opposers of the faith. It was therefore the Words, Faithful and True, who having served the service against the mystic Tyre, await their reward, the wages of their service. To them that overcame, moreover, was promised the perpetual reign in perpetual purity; and these conquering Words are therefore the legitimate and covenanted inheritors of the New Jerusalem upon the high mountain, and of the river-girt Paradise of God. When, therefore, at this exact period we find such a declaration as this, 'These the Words, faithful and true,' how can we doubt or hesitate respecting the import? These, who in this Paradise reign for ever and ever, are principally the very communities who were symbolized by *the Words faithful and true*; or at least communities who now partake of their truth and faithfulness.

The inversion, when it occurs, of 'Faithful and True' into 'True and Faithful,' must be significant; but this has been already hinted; and a hint is all I have it in my power to give. It might also be suggested that there may be some latent import under the substitution of the *αληθινος* for the more usual *αληθης*. When we consider that the former word is often used (and more particularly

by St. John) to express a sense of which I am not aware that the latter word is capable, the sense of *real and essential*, as opposed to *types, symbols, or emblems*, it seems more than probable that a peculiar force is intended by the word. Christ, says St. John, was the *true* Light, the *true* Bread from heaven, the *true* Vine; and St. Luke adds, from the mouth of our Lord, an observation respecting the *true* riches, while St. Paul speaks of the *true* tabernacle, and the *true* holy place. In all these instances (John i. 9, vi. 32, xv. 1, Luke xvi. 11, Heb. viii. 2, ix. 24) occurs the word before us; and thus in Rev. iii. 14, is the Church symbolized called the Witness, the Faithful and *True*. When we remember, moreover, that the *Λογος* is, as it were, the favourite personification with St. John, is there not surely an intimation that the Lord of the Church does not at this period make his second personal advent upon earth, but that all the prophecies respecting the coming of his kingdom ('Behold,' he adds, 'I come quickly,') are accomplished in these his *true* representative Words?

"And the Lord God of the holy prophets  
 " (or, Griesb. *of the spirits of the prophets*) hath  
 " sent his angel to shew unto his servants what  
 7. " things must come to pass with speed. And,  
 " behold, I come speedily. Blessed he keep-  
 " ing the Words of the prophecy of this book."

Who can these holy prophets be, except the two witnesses who prophesied in sackcloth? No



It is more self-evident than that, in such a subject, nothing should be taken indefinitely which can by any means receive a definite application. When, therefore, we read of the two witnesses who prophesy 1260 days, in the days of whose prophecy there is no rain, which two prophets tormented the dwellers upon earth, and who by their epithet 'holy' are distinguished from the false prophet, who makes so conspicuous a part of the Revelation, I must presume that these holy prophets are the two witnesses of the faith, wherever suffering, or at least inclusive of them. Thus the symbolical Lord God of all the Church general, and the Messenger of the Covenant, the Church of the Reformation, for whose advent these witnesses prepare, and, moreover, this angel of the seventh vial and plague, all become identified with the angel of the Reformation in the tenth chapter, who delivered the prophecy of this book of his history. Upon the whole, the witnessing prophets are the precursors of the Church of the Reformation, of the great angel or Messenger, who has not hitherto extended his influence much beyond our own happy land, but who will soon be absorbed in the idea of the symbolical Lord God or Church general, the centre to which all former symbols and dispensations are continually pointing and verging.

Who now are these servants to whom are thus clearly presignified the events of futurity? The mere delivery of the uninterpreted symbols does not reach the meaning of the passage, for these are given to the whole world as well as to his

servants, nor prior to their interpretation do they at all shew what is shortly to be done. It seems evident to me, that this demonstration of futurity is a real full comprehension and knowledge of what is shortly to be done, a knowledge cognizable to prophecy, because *evidenced* to the world by active and national proceedings on the avowed basis of prophecy. It is therefore more than probable that the one of the pure nations or churches of the present day, (the corrupt are necessarily excluded), which is most remarkable for attention to the investigation of the prophecies, is either inclusive of the specified servants, or eminently one of the servants; and what nation or Church has in this labour exerted itself with such assiduity and success as the National Church of England? These servants may therefore be presumed to be in England; and if any weight be due to the late suggestion for a varied translation of the *Οικαπρια*, the household for whom were the leaves of the tree, it might appear that these servants are they who eminently form the household. But this is a difficult subject, and foreign to our present concern; yet I am convinced that a few years will lead to a development, sufficiently clear of the whole plan and series of prophecy. There is a striking passage in Isaiah, which might alone lead to a strong presumption that public and national proceedings will demonstrate to the world that the pure nation, as a nation, acts as did Cyrus upon the prophecies. 'Hearken unto me, O Jacob, and Israel my called; I am he: I am the first; I also am the

last. Assemble yourselves and hear: *Which among the nations hath declared these things?*—The Lord hath loved *him*: *he* will do his pleasure on Babylon, and *his* arm shall be on the Chaldeans. I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.’ (Is. xlviii. 12—15.) There are many other prophecies which speak the same language respecting one understanding nation; and this is a plain direction given to the Jewish nation, that *that people* who have shewn that they understood the prophecies, shall be the sword in the Lord’s hand to the destruction of the corrupt, and a crook in his hand to lead again his once-favoured flock to their own long-expected rest and pasture.

If now such a knowledge is to be attained, the war of the Word, Faithful and True, against the Roman Empire, cannot, whether more literal or symbolical, be other than a strictly *religious* war founded on the scriptural prophecies: ‘In righteousness doth he judge and make war.’ His success answers to his expectations, and in the result, the whole earth and all its inhabitants become holy to the Lord. Behold, he said, I come quickly. The long-received sense that he should come, in some sense, in a short time from that in which he spoke, has been negatived by the long delay in his coming. The words were addressed to man; and to man a thousand years is not as one day. Two thousand years have nearly elapsed, and the Lord has not come, either literally, or in the extension of the faith:

“ The very spirit of the world is tired  
“ Of its own taunting question asked so long,  
“ Where is the promise of your Lord’s approach ?”

In fact, neither our Lord nor St. John intended to prophesy a speedy, but a *sudden* advent. As the lightning shineth from the East even unto the West, so shall the coming of his kingdom be, whether this year or ten thousand years hence. *When* he comes, he comes *with speed*: the symbolized conversion of the world will be sudden: it will be *quickly* accomplished.

How slow is the natural progress of man, even if he be not retrogradé, in the path of civilization and religion, we have learned by the long and sad experience of ages. In ten thousand baffled attempts the success has seemed to bear no assignable proportion to the labour and talents employed. In a few centuries from the establishment of Christianity it was, we might say, almost extinct. It revived in some degree at the Reformation, but to say the most it has not since that period gained much strength in any place: in many it has lost its very existence. What has been, might be again; and Reformed Christianity has few of the supports and little of the strength of the Primitive and pure Christianity, which was, nevertheless, so lamentably short-lived. What again has been the real success of any mission from the days of Constantine? How tedious then, and how hopeless a work, if we listen only to the voice of experience, shall we deem the conversion of the world! But the voice of scripture and prophecy silences the boding tale of

experience: 'As soon as Zion labours, she is to 'bring forth her children.' As the lightning from the East to the West, so shall, in the appointed time, be the rapidity of the propagation of the Gospel. Long and dark has been the night, but the sun of righteousness shall rise again; and as soon as he appears in the East, shall he enlighten with his beams the farthest West. The suddenness of the success of the Gospel appears also in chap. xix, from the fourth to the eleventh verse; where, preparatory to the marriage of the Lamb, different bodies succeed each other in the most rapid succession, shouting, 'Praise to the Lord.' It again appears in the sudden descent of the most glorious and mighty city, which at once is founded upon the mountain in all the beauty of holiness. We may also discern it in many of the more ancient prophecies; and all this blessedness, so rapidly and widely communicated, must eminently proceed from that pure nation, which, figuratively *keeping*; must literally have understood, the words of the prophecy of the book.

I have formed, however, the last member of the sentence in mere courtesy to former ideas upon the subject. The position of the declaration of blessedness, which is immediately upon the specified rapidity of the success of the Gospel, leads me to a different system of interpretation. 'Blessed is he that observeth or hearkeneth unto the *Words* of the prophecy of this book,' or, He that receiveth you, receiveth me; Blessed is he who receives the Personal Words, con-

querors of the beast and of all the confederated enemies of God, whose history is the very theme of the prophecy of this, *the Little book* of the Church of the Reformation.

8. "And I, John, the (*person*) hearing and seeing  
 "these things. And when I heard and saw, I  
 "fell to prostrate myself before the feet of the  
 "angel which was shewing unto me these  
 9. "things. And he saith unto me, See (*thou do*  
 "it) not. A fellow-servant am I with thee, and  
 "with thy brethren the prophets, and with  
 "them keeping the Words of this Book. To  
 "the God be prostrated."

That the true light in which this prostration should be seen is as a high reverential courtesy, agreeable to the manners of the East, was shewn in our consideration of the exact parallel in xix. 10, when to this place was deferred the investigation of the emblematical purport. That this action cannot be insignificant must be obvious; inasmuch as it has been frequently shewn that in such a subject no word or action can fail to be heavily laden with meaning. It has been, moreover, demonstrated that the angels are more than the mere prophetic machinery; or to allow the least, that when a specified angel is employed, that specification cannot be without a definite meaning. Now this is the angel of the seventh vial and plague, and of the succeeding New Jerusalem: he has been shewn to be in a measure correspondent to the great angel of the reviving

Church (chap. x); and to have a very close connection with the symbolical Word: he, moreover, immediately terms himself the  $\Lambda$  and the  $\Omega$ , the beginning and the ending, the first and the last. Does not this shew, with yet additional force, that he is representative of the Church under both dispensations? In Protestant England alone, of all the powers of the Roman Earth, stands the Holy and Catholic Church. Within the limits of the Church of England is that Church at present almost confined.

What now can be the purport of the highest reverential submission with which St. John, an individual servant of God, could greet this symbolical angel? Commentators have very generally considered St. John in many of these visions as containing in his own person a symbolical character. Thus Daubuz—*‘St. John bears a symbolical character of those faithful Christians, who are then in the world while this part of the prophecy is transacted;’* and in what light can this action be viewed except as an emblematical representation of the supremacy which will be given, or at least offered, to that Church from which have proceeded all these blessings of a pure religion so widely and firmly established. To the national Church, the great agent in these stupendous events, may be offered a supremacy like the Papal, which gift or offer of authority and dominion shall meet a steady refusal. England, endowed as she may be with the secular throne and sceptre, shall decline the Empire ecclesiastical; and in the New Jerusalem, when once firmly esta-

blished, shall there be no sun, no church of superior power, no temple, no church of superior purity. 'See *thou do it* not; call no man Master upon earth; be churches independent.' Although England have the truth so pure, that neither her articles nor Liturgy will bear any alteration which may be more than verbal, yet however influenced by the example of this spiritual purity, preserve nevertheless a spiritual independence, by no means bound to the Church as it has existed in England except as far as in doctrine and discipline she be found a vital part of the Church of Christ. So long as this has been the only pure Church upon earth, yet am I thy fellow servant, and fellow servant of thy brethren, and no more than the fellow servant of those who hearkening to the symbolical Words of this book, become converted to the pure faith.

This subject will be incidentally resumed; but it should here be remarked that in this chapter is omitted what concluded the parallel in the nineteenth; 'for the witness of Jesus is the Spirit of the prophecy.' We shall herein be struck with the recollection that, according to Griesbach's text, 'the God of the Spirits of the prophets sent him.' Thus the two witnesses of chap. xi prophesy, and have a witness which they labour to make perfect, and receive the Spirit of life. Here are apparently some strong connections, but to me the consequences are not quite obvious. When, however, the angel with amiable modesty declines the homage, because the testimony of Jesus was the Spirit of his prophecy, he is inti-



mately connected, most certainly, with the prophesying witnesses, who have the same Spirit of life and testimony of Jesus. As these two witnesses finally ascended into England's heaven, this angel must hence alone have a connection with England, must perhaps be eminently the English Church, or the Church in England. Another ray converging to this point!

10. "And he saith unto me, Thou mayest not  
"seal the Words of the prophecy of this  
"book."

As the angel who thus speaks is the angel of the last vial and plague, it appears that, at least during his influence, the prophecies are to be understood. Such is the most probable purport of the command not to seal the book; although I am not satisfied that we have on any plan attained the exact purport of the symbolical sealing. To proceed, however, on the best ground we have: As St. John in the course of the book had been commanded to *write*, and as such command to St. John, who had seen all these things, necessarily carried with it a declaration that it should be submitted to general inspection, it would have been entirely superfluous to have here commanded that what was written should not be sealed up, if the sealing were to be understood in the sense of concealing the symbol. It appears, therefore, that the purport of the unsealed prophecy must be *a prophecy understood beforehand*, understood during the effusion of the seventh vial.

Whether this book, of which the prophecies are to be eminently understood, be the first book, or the little book, may admit a degree of doubt; though indeed a perfect comprehension of the one must involve a full knowledge of the other.

11. “The time (*indeed*) is at hand. He being  
“unjust, let him be unjust still; and he which  
“is filthy, let him be filthy still; and the  
“righteous, righteousness let him work still;
12. “and the holy, holy let him be still. Behold,  
“I come speedily, and the reward of me with  
“me to recompense to every one, as the work
13. “of him shall be. I am the  $\alpha$  and the  $\omega$ , begin-  
“ning and ending, the First and the Last.”

In the first of these verses Griesbach entirely rejects the word marked by Italics, and reads the sentence as an unsupported declaration, ‘*The time is at hand.*’ It was shewn, that this speedy advent must not be taken in the sense which first appears; because two thousand years, as in the parallel, is an interval too long to justify such an import. As connected in the present case, I should rather understand it as a declaration that the prophecies should be fully discerned just before the time of their fulfilment. When the time is at hand, in fact just at the peculiar era of the world in which *we* live, when these things are about to come to pass, when they are near even at our doors, then shall we perceive and understand. If however these things be so, it accords with the considered case of Gog and Magog, and

it might naturally have been expected that the world would take the alarm. If these things should be written so clearly, that one party, the righteous and the holy, should even act upon them openly and professedly, publishing to the world their ideas and expectations, it might have seemed that the opponent party, the unjust and filthy, by refraining from certain steps which are marked out for them, might negative the prophecy. Therefore the angel adds, Write it boldly; seal it not; he that is unjust shall be unjust still, though he that in righteousness doth judge and make war shall be righteous still, in his reliance on the divine promises. He that is filthy, in opposition to the white garments of holiness, he shall thus remain to receive the signal vengeance from him that is clean and holy still. All moral and religious characters, and all national proceedings of the adverse party, shall remain unaffected *by the prophecy*, though not by the event. Jonah alarmed and saved the Ninevites, and left his prophecies unfulfilled; but every jot and tittle of *this* prophecy shall be without repentance effected, when he comes suddenly: every one shall receive the reward of the good and evil, in which he is found, and from which the prophecy shall not have power to induce him to swerve. Upon the reward some further remarks will occur.

‘I am the  $\alpha$  and the  $\omega$ .’ This angel of the seventh vial and plague, the angel of the Church of the Reformation, here declares himself to be the mystical First-last, the Church-general from beginning to end, of the former and latter dispen-

sation. With this  $\alpha$  began the Revelation: with this  $\omega$  it ends. The Church of Christ, whether termed pre-christian or post-christian, is always the same: it is as uniform as Truth: as unchangeable as its Lord. Whether founded on the twelve Patriarchs or the twelve Apostles, it is One Church, embracing the whole twenty-four, and all their represented people: it is the same through the *twenty-four letters* of the Grecian Alphabet, from the  $\alpha$  to the  $\omega$ .

14. "Blessed they doing his commandments,  
 "in order that there may be the (representa-  
 "tive) Power of them upon the tree of life;  
 "and by the gates they may enter into the  
 15. "city. Without, the dogs, and the sorcerers,  
 "and the adulterers, and the murderers, and  
 "the idolaters, and every one loving and  
 "making a lie."

These seem to be the concluding words of the angel, *the same* angel, as we have found and shall find, who appeared in the first chapter. The version of the words as given above has already been incidentally justified. Blessed are the people whose God is the Lord, who adhere to the Church general. The old curse is for them passed away: they are *blessed*. Their representative powers (see chap. xiv for this version of *ἐξουσία*) are *upon* the tree of life, the fruits of it. The beautiful turn thus given to the passage scarcely requires justification. It releases it from the perplexity

which has ensued upon the *εξουσία ἐν τοῖς ἔθνεσιν*, which could neither bear the common version of a right given to the tree of life, nor any other which I have ever seen, except the present. It may not, moreover, be merely reasoning in a circle to say, that a great confirmation is thus afforded to the idea of the *εξουσία* in chap. xiv, and to the whole system of the tree of life in the Paradise of God. The symbols are now heaped together: we have manifestly the city as well as the Paradise; and we hear the list of exclusion. Without the river of this Paradise, and without the walls of this city, are the dogs, or the Gentiles, or nations so often mentioned, the sorcerers, such as deceived by signs and miracles, like the false prophet or the three unclean spirits, the adulterers, the kings or churches of the earth who had sinned with the great Adulteress, the murderers who slew the witnesses and all the saints, the idolaters of all the Roman earth who worshipped the Western seven-headed ten-horned beast and his Eastern Likeness, and the symbolical Satan who had made, and his slaves who had loved, the great lie of Infidelity. All that abide in error and wickedness are excluded and excommunicate, and have their part, as we are informed by chap. xxi, in the second death of chap. xx, in the lake of fire and brimstone.

Here is concluded the language of symbols; for immediately the literal Jesus is introduced.

16. "I, Jesus, have sent mine angel to witness  
to you these things through the churches.

“ I am the root and the offspring (\*of) David,  
 17 “ the star, the bright the morning *star*. And  
 “ the Spirit and the bride say, Come ; and he  
 “ that heareth, let him say, Come ; and he  
 “ that is athirst, let him come : he that is  
 “ willing let him take water of life freely.”

It scarcely need be repeated that the First-last is most evidently the messenger or angel of Jesus, and not the Lord himself. ‘ I, Jesus, have sent my angel :’ I have sent to the churches ; and by my angel have symbolically represented these things to my servant John (chap. i. 1). If he be David’s son, how is he then his Lord, was the riddle proposed to the Jews, and here it is answered, ‘ I am both the root and the branch.’ David, as the Jewish Church, proceeded from me as a root, before I, as the Gentile Church, proceeded from him as a branch. This is that literal root of David, by which was lately symbolized the Church. This is the star which is come out of Jacob ; and to walk in his light and in the brightness of his rising, is the morning star which was promised by the symbolical  $\alpha$  and  $\omega$  to him that overcame.

But to whom is addressed the urgent invitation to come ? In the former part at least it must be more than a general invitation to the whole world to come into the Church ; because he that heareth is not to come, but to *say*, Come. I cannot

\* The omission of the  $\tau\epsilon$  leaves the sense in some degree doubtful.

avoid to entertain the idea that the call is to the more literal Jesus from the Spirit, and from the bride, and from him who hears either the prophecy (note the *hearing* in the succeeding verse and in i. 3), or from him who hears the urgent call of the Spirit and the Bride. The Spirit, as the prophetic language has ceased, is here the literal Holy Ghost, who, sent as the other Comforter on the departure of the first Comforter, Jesus Christ, was to remain on earth as long as man. This Spirit may figuratively call to Jesus to return; and the bride, the New Jerusalem, who can have no other than a symbolical existence as the Holy Catholic Church, joins in the prayer for her Lord's advent. And let him that heareth say, Come.

“ Come then, and added to thy many crowns  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy !”

*Cowper's Task, Book vi.*

The remaining part of the sentence may be supposed to be from the lips of our Lord; and is on his part an invitation to all that thirst for waters of life to come and drink them freely, and perhaps, by allusion, from the *fountain* which issued out of the throne, and from the symbolical *river* which guards the Paradise of God.

18. “ For I testify unto every one hearing the  
“ Words of the prophecy of this book. If  
“ any man shall add unto these *things*, add  
“ unto him shall the God the plagues, those

“ which have been written in this book.  
 19. “ And if any one shall take away from the  
 “ Words of the book of the same prophecy,  
 “ take away shall the God the portion of him  
 “ from the tree (vulg. *book*) of life, and out  
 “ of the city, the holy, which are written in  
 “ the same book.”

The same divine speaker continues ; for upon the authority of Griesbach, of the careful Parkhurst, and indeed of almost every commentator on the text, the *συμμαρτυρημαί*, which would give an idea of a fellow-witness, is not the true reading, but *μαρτυρα εγω*, which most expressly points out the same speaker who lately declared his name, ‘ I, Jesus.’ The purpose of his words is matter of more dubious consideration. As we are entered upon the more literal language, I scarcely know how far it may be considered justifiable to persist in understanding the *λογος* in the symbolical sense which they have hitherto so manifestly borne. It may, however, be admissible, on the consideration that the words are a reference to what has been already written, precisely as in the *literal language of our comment*, we should speak of the beast, the bride and the city, *in the symbolical sense*, precisely indeed as the bride, the city and the book, or tree of life, do occur in this comment from the Lord. The literal sense indeed may be shewn to be incongruous and inadmissible.

The first thing in the literal sense which may strike us as extraordinary is, that the curse upon



adding or taking away is addressed, not to those that read or transcribe the contents of the book, but to those *who hear them read*; and who in consequence of their situation should have been the very last to require this literal caution. But why, at the end of this one book of the Apocalypse, is such a caution peculiarly necessary? That it is the end of *the Bible* is only incidental. If such a caution were intended to deter from dishonest versions or comments, how is it that it is here only inserted; since every portion of Holy Writ seems to have required it not only as much, but perhaps more? Doctrines of the highest importance are contained in the other books; and in these there was consequently some temptation for heretical corruption; but in the Apocalypse, although certainly the slightest corruption might be eventually important, there has been little temptation to alter the text. The Apocalypse was long comparatively neglected: there was little or no motive to add or subtract; and since the art of printing, a circulation of the Scriptures in every tongue, and every nation and people has put the text beyond the possibility of plausible corruption. Besides, the new city and the tree of life are not general expressions, but symbolical of the state of the church upon earth in yet future ages. The threatened plagues have not even yet begun to vex the earth; and, consequently, at least the generations that are *passed*, could not possibly have a share in the threat of the plagues, or that their part should be taken from the city and the tree. But there is a moral im-

possibility that the text should be corrupted by the additions or subtractions of *future* ages; and therefore this sense of the *words* is inadmissible, on the simple principle that they can neither regard *the past, the present, nor the future* generations.

We are therefore necessitated to have recourse to the idea of the Personal Words. Herein is the strongest exhortation to the *unity* of the spirit, and the bond of peace. To every one who hears or hearkens to the doctrine of the Personal Words of the prophecy, there is a caution lest he add any thing to these \* things, or take any thing from them. Though the Church in England refuses a spiritual supremacy over the fellow servants, such indirect supremacy *must* nevertheless be given to her articles, liturgy, &c.; because they contain the immutable truth, the whole truth, and nothing but the truth; and we can never be set free from the obligation of believing what is true. If any one at any period will add to them, it must be by a superinduction of false doctrine or human inventions; and God will add upon him all the plagues written in the book, even to give him a part in the symbolical lake of fire and brimstone. If any man, or body of men, at any time diminish one jot or one tittle from the perfect doctrinal system of the Church, as it is in our England, God shall take away his part from the tree of life, and from the holy city, whose descriptions are given in the book. It seems a

\* *Neuter, προς ταῦτα, or ἐκ αὐτῶν.*

caution to the members of the Church, even in their millennian security, to watch lest the good seed be stolen from their hearts, or tares sown among the wheat; since the threats lest the plagues should be added, and their part in the holy city and tree taken away, pre-supposes a possession of that interest and a possibility of the loss. From those that have not a part in the holy city, no part can be taken away; nor indeed would the threat of the plagues be very significant to such as being without the city and Paradise have already their lot among these plagues.

20. "Saith he who testifieth these things, 'Surely  
"I come speedily.' Amen; *Even so*; come  
21. "Lord Jesus; the grace of our Lord Jesus  
"Christ with all! *Amen.*"

Upon the suddenness of his advent we have already enlarged. It will be now perceived that the adopted emendation of the correct Griesbach entirely precludes the idea that a personal or literal advent is intended. 'Come, Lord Jesus, let thy *grace* come to all men.' 'Thy kingdom come,' that is to say, 'may thy will be done on earth as it is in heaven.' In like manner is the symbolical First-last to come suddenly; the holy city is to descend on a sudden; the new Paradise to start up in one day, to be peopled in one month; the grace of our Lord Jesus Christ is to come suddenly upon the world. Then will come to pass the full and final completion of the prophecy, 'Upon thy sons and thy daughters will I pour out of my spirit.'

“ O qui perpetuâ mundum ratione gubernas,  
 Terrarum cœlique sator !—  
 Disjice terrenæ nebulas et pondera molis  
 Atque tuo splendore nica : tu namque serenum,  
 Tu requies tranquilla piis. Te cernere, finis,  
 Principium, vector, dux, semita, terminus, idem.”

*Boethius.*

And now I am near that conclusion, which I am unwilling to believe that the reader can have desired more earnestly than myself. The idea of the immense importance to be attached to the prophecies, as here considered, has in the midst of many interesting and important avocations, bound me to exertion almost unintermitted. I may be deceived in my opinions, but I am at least sincere in my persuasion ; and amidst some disadvantages, discouragements, and difficulties, have upon that persuasion acted firmly. These pages will soon be independent of the author ; and placed to my very great satisfaction almost beyond the reach of accident. They may probably be not a little time working their way into notice. The novelty and boldness of the ideas will for a while infallibly offend the majority ; among them, perhaps, the critics, those mighty men, who by their possession of the public ear can do much either for or against the speedy circulation of my opinions. I am, however convinced, that independently of any man or all men, these interpretations must eventually succeed. Events hastening towards us will, I presume, befriended them. Sooner or later (and having done all in my power, I have little or no anxiety respecting the time), they may attract no

small share of national attention. If my interpretations be generally correct, and if we be ever to understand the prophecies, these pages must in my opinion succeed. I would even put them on this hazard. Unless they do eventually succeed, they cannot be correct. In this case I shall cheerfully submit; nor indeed will the struggle be painful. Of reputation, which I have little desire to gain, I have had none to lose: my time, conscientiously employed according to my best abilities in the duties of my profession, cannot be lost; and God forbid that I should desire to avoid a pecuniary loss, were it very much more distressing than it may be, by the wider diffusion of opinions unfounded in the scripture of truth.

My great aim has been to prove that many of the mystic characters of the Revelation can only be referred to the pure Apostolic Church in England. We may and must regret that she is almost solitary in her purity; but such regret may be tempered not only with the warmest sentiments of grateful adoration, but with the confident hope that 'the gathering of the nations' is at hand. It may indeed require little less than a miracle to re-unite those who profess and call themselves Christians, in the unity of the spirit and the bond of peace, in the *one* body, the *one* hope, the *one* faith, and the *one* baptism; but this little less than a miracle may be afforded to the world. The honest prejudices of education, strong as they have hitherto been found, may fall before the evidence of *fulfilled Prophecy*. If this glorious destiny be indeed to England's Church,

if not unforeseen, nor unexpected, these promises be fulfilled upon England, if such recorded foresight and declared expectation on England's part set the seal of certainty on the pages of the interpretation, I dare not deem it less than a miracle, nor dare I expect less glorious results. To the articles of our National Church, the hand of God himself will be shewn to have subscribed; and who then will gainsay or resist? The discipline and doctrine of the Church of England will have received the divine sanction, and be made the foundation of the Church of the world, the bond of religious communion among all nations. Schism and Heresy shall be nationally known no more!

The majority, perhaps, of those who will honour these lines with a perusal, will be the dutiful children of this mother on other grounds than on those of Prophecy. To these, therefore, my brethren, it may be almost superfluous to address any further proofs that Protestant England has fully merited the triumphant appellation of the Conqueror, of him that overcometh. To them I need not even allege any former passages in prophecy in which, as interpreted, this England is expressly said *to have overcome*.

It cannot, however, have escaped the most careless observation that St. John's addresses to the seven churches of Asia are each concluded with a separate magnificent promise to him that should overcome. From the sad history of these fallen, or at least degraded churches, we know too well that both the deed and the reward are

to them utterly inapplicable. . Now the prophet must also be supposed to have foreseen this degradation; and it therefore appears that these sublime declarations must have their accomplishment in some other that may overcome. Now this cannot be a merely *general* and superfluous promise, that it shall be well with all the good; because in one instance, that one that overcometh is to have power *over the nations*. Such power cannot in its nature be general: it must be particular to some one person, people, or nation. It cannot, however, be a person; because, in this literal and personal sense, God only reigns for ever; because this reign is eternal, and it is not the literal Christ, who himself *gives* the power to another. The promise is therefore particular to some people or nation, against whom is there no writing on the wall, ‘MENE, MENE, TEKEL: God hath numbered thy kingdom, and finished it: Thou art weighed in the balances, and art found wanting,’ but in their favour the most excellent contrast: ‘Thy throne is for ever and ever;’ Thou hast been weighed in the balances, and hast not been found wanting: there remaineth an eternal rest for the people of God.’ Here I conceive to be the Englishman’s and pure Christian’s key of the Apocalypse. We all believe that Protestant England has overcome: the end must be near: we may therefore believe that until the end will be kept the truth; and, consequently, that all these mystic promises, to which England has now a title, will eventually in England receive their accomplishment. Whenever, therefore,

throughout the Apocalypse we find any of these promises fulfilled upon any symbolic thing or person, therein we may confidently assert is there a regard, direct or indirect, to that Protestant England, who overcame by the blood of the Lamb.

The first of these promises is that

“ To him that overcometh shall be given to  
“ eat of the tree of life which is in the midst of  
“ the Paradise of God.”

This manifestly points to the second and fourteenth verses of the twenty-second chapter, and hence alone we may therefore conclude that in this unfulfilled prophecy England has a principal share.

“ He that overcometh shall not be hurt of  
“ the second death. Be thou faithful unto  
“ death, and I will give thee a crown of life.”

The lake of fire and brimstone has been shewn to be the second death : in the future fulfilment of this prophecy England shall be safe ; and in the Faithful One of xix, who has the crown upon his head, must England be also triumphant : for him that fought the good fight, and has since kept the faith, is there laid up a crown of glory which the Lord will give.

“ To him that overcometh will I give to eat  
“ of the hidden manna ; and will give him a  
“ white stone ; and in the stone a new name



“written which no man knoweth save he that  
“receiveth it.”

This hidden manna is a reference to the manna *laid up* in the golden vessel in the Holy of Holies of the Tabernacle. This is probably an allusion to the great temple of the Church general, possibly to the peculiar English temple of the Western city. A reference may be further made to John vi. 33; where our Saviour insists that he is the true manna, and that we live through him. He that overcometh, even the Faithful and True, has also the name written, which no man knoweth but himself.

“He that overcometh and keepeth my works  
“unto the end, to him will I give power over  
“the nations; as the vessels of a potter shall  
“they be broken to shivers even as I received  
“of my Father. And I will give him the morn-  
“ing star.”

As many nations cannot all have this power over the nations, it is plain that the prophecy is upon some eminent conqueror; and such do we believe that England has been. England, therefore, must be in the manlike son of chap. xii, who was then first born into the world, and who quickly, under the name of the Faithful Word of God, rules with a rod of iron, and has power over the nations to break them to pieces, even as the gold, the silver, the brass, the iron, and the clay of Nebuchadnezzar's image were all broken to

pieces, as the potter's vessel, before the stone which became the mountain. England, too, is to have the morning star : that herald of the day-spring from on high which is soon to visit the world once more. Jesus (v. 16) is the bright and morning star ; and to us is the light given. Here too is the promise to him that *keeps*, which firmly places the idea of England in xiv. 12, and consequently in the last of the warning angels.

“ He that overcometh, the same shall be  
“ clothed in white raiment ; and I will not blot  
“ out his name out of the book of life, but I  
“ will confess his name before my Father, and  
“ before his angels.”

The Word of God and all his followers are in white raiment : the bride of the Lamb is in white raiment. England has overcome ; and the idea of England must consequently be connected with this Church militant, and Church triumphant. As the name of him that overcometh is not blotted out of the book of life, England may be in xiii. 8, xvii. 8, xx. 12 and 15, xxi. 27, and, if the common version be correct, in xxii. 19.

“ Him that overcometh will I make a pillar  
“ in the temple of my God ; and he shall go no  
“ more out ; and I will write upon him the  
“ name of my God, and the name of the city of  
“ my God, New Jerusalem, which cometh  
“ down out of heaven from my God, and my  
“ new name.”

By the mode of commencement and conclusion, the whole Apocalypse is bound into one perfect piece, the latter part being uniformly a fulfilment of the promises of the former. The promise of the temple assures to England that it shall be as a pillar of the divine and mystical temple of the Catholic Church, the Holy City, so that it *cannot* any more go out. Many circumstances respecting the names seem fulfilled, though not perhaps interpreted, in chap. xix.; where the Word of God, the Church principally existing in England, is styled the King of Kings, and Lord of Lords. England must also be conspicuous in the city, the New Jerusalem, founded on the stone which became a mountain. So perhaps is the name written on the nation. The new name I am not sure that I understand; but it seems from the construction of the text to have as probable an allusion to the new symbol of Jerusalem as to the name of the literal Redeemer.

The inscription of the names on the pillar of the temple may, however, be better illustrated by the remains of antiquity. Numbers of Grecian inscriptions have been found, and some are yet extant, by which are recorded the victories of persons of eminence. These were either placed in the vicinity of the temples, or within the fabric. The names of the conquerors are of course inscribed, the names of the cities to which they belonged, the names of the leaders under whose conduct the exploit was performed, and particularly the name of the god whose temple they grace, and under whose peculiar protection the

achievement is supposed to have been won. This combatant is therefore a rightful inhabitant of the New City, an appendage to the temple of it (the Lord God and the Lamb are the temple), the name of the God is written upon him, and *the new name* of the leader under whom the victory was gained. The parallel is obvious, though it doubtless requires further illustration.

“ To him that overcometh will I grant to sit  
 “ with me in my throne, even as I also over-  
 “ came, and am set down with my Father in  
 “ his throne.”

Hence we collect that the throne of God and of Christ is one throne: and, consequently, that the manlike son caught up unto God and his throne is seated on Christ's throne according to the promise. That manlike son must consequently be England; and this conclusion is independent of the proofs brought forward in the xiith chapter. Hence also it appears that as Christ and his servant who overcame sit upon one throne, and with the Paternal Deity, if the servant be symbolical, the Father and Son *must be* so likewise. But it is evident that the servant thus connected with the Deity must be symbolical, therefore must be the Deity. I foresee a decided opposition to this point, and am therefore anxious to confirm the direct proofs by those which are circumstantial or incidental.

“ He that overcometh shall inherit all things;

“ and I will be his God; and he shall be my  
“ son.”

Now therefore England must inherit all things; and the conqueror, if in a more literal sense he may be called the Son of God, much more may he in the symbolical. The conqueror is, and he shall be acknowledged to be, a pure Son of the Primitive Church.

And now this conclusion is very plain and simple. If this interpretation, generally considered, be any ways correct, it authoritatively sanctions, and strongly fortifies the articles and discipline of our National Church. The prophetic eye can only notice the establishment, the public profession: it must overlook the individual characters of the members. We are not to *judge*. Not even a prophet may break this moral commandment by a presumptuous usurpation of the peculiar and exclusive privilege of the throne of heaven. As long as it remains a National Church, and ostensibly pure, the prophet may not take cognizance of the proceedings of its members. As long as it remains a National Church established, the prophet, taking warning from the reproof to Elijah, does not attempt to discern whether there be but one pure worshipper or seven thousand, whether the house of God be thronged, or the will-worshippers assemble to the golden calves of the schism of Jeroboam. We may not therefore *nationally* fear what is often considered as the baleful activity of the dissenting party. This is the alternative. Either their hostile efforts against

the Establishment will be utterly ineffectual to shake the ecclesiastical throne of the manlike son ; or if in any degree effectual, we shall know that the high sentiments of the absolute necessity of the pure doctrine in the Apostolic Church are incorrect. In this case the most zealous High-Churchman must rejoice. God will have thus demonstrated the salvation of the thousands of our countrymen dissenting from the Church in England, and the millions of foreigners dissenting from the Church of Christ. Success will be with them almost a measure of purity. If their counsel be not of God, and I must apprehend it is not, it will come to nought ! England's church is henceforth to be triumphant for ever.

It will be perceived that the present character of the members of the Church, of the most pure and dignified Establishment which ever adorned the world, is by no means implicated in the argument. I join with the dissenter in a painful conviction that the present *actual* Christianity of the Church in England is neither the Christianity of the Bible nor of the Primitive ages :

“ My ear is pained,  
My soul is sick, with every day's report  
Of wrong and outrage with which earth is filled.”

Cowper.

Without insisting that a prodigious increase of purity is to be expected from the signs of the times, I must insist that we have absolutely no concern beyond what is by law established. We

may not scripturally measure the purity of any church, except by its doctrine. The stream of vital holiness may be continually ebbing and flowing: we only look upon the channel. Ten kingdoms in the Roman earth received the Christian faith. 'Were there not ten cleansed; but where are the nine?' Many nations revolted from the authority of Rome, and where are they? May it not be fearlessly asserted that immeasurably distant as we are from Christian perfection, we are yet nearer the goal than any nation of the world? Which of the nations have we not outstripped in the Christian race? The Israelites in their most favoured state, however exact the comparison between the nations, may scarcely bear a competition with Englishmen, with that exalted people whose name will be blessed in future ages as the second and the better Israel of God; and who are destined, we may surely trust, to a purity of the highest order and the brightest refulgence. 'It is indeed much to be lamented that examples of Christian piety are so rarely seen. They are, however, more numerous than careless observers imagine. In the quiet scenes of domestic life, in poverty, in sickness and affliction, real Piety often passes her days, unnoticed and unobserved. A few select friends, or a narrow circle of acquaintance, mark, admire, and love these partakers of the Divine nature; but to a busy bustling noisy world they are utterly unknown\*.' Elijah knew

\* From an article in the Manks Advertiser, to be found in the interesting tale of WILLIAM KELLY.

not the seven thousand in the little country of Judæa. Many seven thousands may there be among us, scarcely discerned except by the eye of God.

If we confine our consideration to the clergy of the Church, which of the Churches of the world has an altar so ably served? We may perhaps be bold enough to affirm, that never in the world has been a purer body of men, than the present Priesthood of the Church of England. The expectation that every minister in holy things should be holy, is visionary indeed. It has not pleased God to instruct his people by commissioned angels from heaven, or by any beings of superior order, but by men of like passions with their brethren; by men, not such as might rise from the dead, but who themselves are in a state of trial, who are tempted like other men, who fall like other men. If indeed all ministers were duly affected by the truths which they must necessarily have so often before their eyes, the choice of any other profession would scarcely be justifiable, and the order of society utterly deranged. An unfaithful minister may be one of the means by which the people of God are tried; and even the millennial holiness of the New Jerusalem may not eventually be found to correspond with the glowing enthusiasm of many a man's expectation.

I shall now cease to speak for myself, and conclude by collecting from the oracles of some very different parties in politics and religion their unanimous and decisive opinions respecting our comparative moral and national situation :—



“ We love our country,” say the Edinburgh Reviewers, “ and are proud of the eminence it still retains, and the blessings of which it is still the centre.” ‘ Whatever,’ says an American, ‘ may be the representations of those who with little knowledge of facts, and still less soundness or impartiality of judgment, affect to deplore the condition of England, it is nevertheless true that there does not exist, and never has existed elsewhere, so beautiful and perfect a model of public and private prosperity—so magnificent and at the same time so solid a fabric of social happiness and national grandeur.—The moral sense is gratified, and the understanding elevated by the institutions of this great country.—It appears something not less than impious to desire the ruin of this people; when you view the height to which they have carried the comforts, the knowledge, and the virtue of our species, the extent and number of their foundations of charity, their skill in the mechanic arts, by the improvement of which alone they have conferred inestimable benefits on mankind, the masculine morality, the lofty sense of independence, the sober and rational piety which are found in all classes, their impartial and able administration of a code of laws, than which none more just and perfect has ever been in operation, their seminaries of education, yielding more solid and profitable instruction than any other whatever, their eminence in literature and science, the urbanity and learning of their privileged orders, their deliberative assemblies, illustrated by so many profound statesmen and brilliant orators.’

“It is delightful to read all this, and to know that it is substantially true. We are still the freest, the most moral, most opulent, and most *comfortable* people of which there is any memorial; and upon our freedom and our morality (and *our religion* might have been added) the freedom and happiness of the whole world never were so conspicuously dependent.” (Edin. Rev. No. xxxi.)

Take now the sentiments of another American, introduced to British notice by another eminent Review (Antijac. Nov. 1811.) ‘Let me here observe that the contrast of England with France in point of morals and religion is one ground of hope to the devout mind in these dark and troubled times. On this subject I have heard but one opinion from good men who have visited the two countries. The character of England is to be estimated particularly from what may be called the middle class of society, the most numerous class in all nations, and more numerous and influential in England than in any other nation of Europe. The warm piety, the active benevolence, and the independent and manly thinking, which are found in this class, do encourage me in the belief that England will not be forsaken by God in her solemn struggle.

‘I feel myself bound to all nations by the ties of a common nature, but I feel a peculiar interest in England; for I believe that there Christianity is exerting its best influences on the human character; that there the perfections of human na-

ture, wisdom, virtue, and piety, are fostered by excellent institutions, and are producing the delightful fruits of domestic happiness, social order, and general prosperity. It is a hope, which I could not resign without anguish, that the "prayers and alms" of England "will come up for a memorial before God," and will obtain for her his sure protection against the common enemy of the civilized world.' (A Sermon preached in Boston, America, 1810. By W. E. Channing, Pastor of the Church in Federal-street. Reprinted in London, Hatchard, 1811.)

And now let us turn our attention to the voice of a very different party. 'We have been brought into the world, not in the days of ancient obscurity, when the Sun of Righteousness had not yet arisen to enlighten the gloom, but in the season of His meridian lustre: not in a region yet lying in the shadow of death, overspread with Pagan or Mahometan darkness: not in a land where the beams of the Gospel are dimmed and repelled by the mists of Popish superstition; but in a country where they shine at large, and shine with primeval purity. We are inhabitants, not of a land where despotism tramples on the rights of millions, or anarchy levels all things in misery; but of a realm flourishing under the influence of civil liberty, in a profusion elsewhere unknown of earthly advantages. What for many past years has been our situation? We have been spectators, uninjured, essentially uninjured, spectators of the tempest which has desolated the face of

Europe. While the Continent has been changed into a field of slaughter, our own island has been unsullied with blood. The menaces, the plans, the gigantic power, the diffusive combination of our enemies, have not been permitted to prevail. Our laws and institutions are yet secure; our territory is yet inviolate. Our country is yet maintained erect amidst the overthrow of nations; a column among ruins; an oak untouched amidst the downfall of the forest.' (Gisborne's Moral Sermons. On Christian Bounty.)

'We have hitherto, it is true, been spectators merely of this shifting scene; and while the political interests of our country have been deeply involved in the fate of surrounding nations, we have sat in quiet in the dwellings of our fathers, and listened to the howlings of the distant storm. Yet year after year brings the contest nearer to ourselves, the last mortal struggle between overwhelming oppression and indignant freedom. The evil days of blood and desolation, which have brought upon the earth *distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming upon the earth*, seem at last to be gathering over our heads; and in the hours which are now approaching there may be required from every one of us no slight exercise of virtue, and no vulgar firmness of faith. The time may be on its wing, when every moral and Christian principle must be exerted for our *national* salvation, and when we too must fall under the powers of darkness, unless

we are clad in the armour of light.' (Morehead's Sermons.)

In that armour of light we believe we *are* clad, according to the foreknowledge of God. My Country, my Church, *Estote, Eritis, perpetuæ !*

“ Surely I come quickly : thy kingdom come,  
“ thy will be done on earth as it is in hea-  
“ ven ! Amen, Even so, come Lord Jesus ! *Be*  
“ the grace of our Lord Jesus Christ with us  
“ all ! ”

**Amen.**

**Exposition**  
**OF**  
**THE FORTY-FIFTH PSALM.**



# EXPOSITION OF PSALM XLV.

1, 2, INTRODUCTION BY A CLAIM TO ORACULAR INSPIRATION. 3, ADDRESS TO SOME PURE AND MIGHTY CHURCH; 4, 5, SALUTATION, AND VOTIVE PRAYERS FOR THE TRIUMPH OF THAT CHURCH IN AN APPROACHING CONFLICT, FOR WHICH PREPARATION IS MADE; 6, THE VICTORY IN THE BATTLE (OF ARMAGEDON); 7—9, THE TRIUMPHANT PROSPERITY OF THE CHURCH; 10—12, EXTENSION OF FAITH, AND INVITATION OF ESPOUSALS WITH THE RESTORED YET UN-CONVERTED JEWISH CHURCH; 13, THE CONVERSION OF SOME SIGNAL PART OF THE GENTILES; 14—16, CONVERSION OF THE JEWS; 17, CONVERSION OF ALL NATIONS BY THE JEWS; 18, MILLENNIAN AND EVER-LASTING PROSPERITY.

"Tunc demum surget magni præclara Dei gens,  
Quæ duce mortales omnes bene vivere discent."

*Sibyl. Orac.*

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**T**HOUGH my peculiar subject be completed, and though I trust there can be no need for further argument, yet so novel have been my ideas that I feel it expedient to brave the charge of accumulating proof upon proof, and heaping up unnecessary confirmation. The exposition of the forty-fifth Psalm is not indeed more strictly connected



with the apocalyptic Little Book, than other prophecies left unattempted ; yet, as I am convinced that all symbolical principles have hitherto been uniformly violated in the various interpretations of this psalm, as the essay chanced to lie before me ready for the press, and as the correct exposition will lead this prophetic psalm to minute agreement with all the other prophecies considered in these volumes, I have thought that for the addition of a few pages no other apology would be necessary.

I know that against the following ideas, as against some of the preceding, will be urged the objection that the apostolic commentators on the Old Testament, in their epistles to the Christian Churches, have by their application of sundry prophecies, and among them of the present (Heb. i. 8), enforced the literal and authoritatively discountenanced the symbolical idea which I shall advance. I will not urge either that the apostles in their ratiocinations exerted the ordinary powers of their own minds, and consequently might have been liable to a degree of incorrectness in textuary reference, or that the texts were merely introduced by way of application, as beyond a doubt was very often the case, or that sometimes the mere ‘argumentum ad hominem’ was apostolically used. Instructed by St. Paul, I will admit that the forty-fifth Psalm demonstrates the dignity of the Messiah in the literal sense far above all created substances, and that the Church has done well in appropriating this Psalm to the worship on the day of the Nativity ; but this admission by no

means invalidates the idea that the proper sense of this Psalm is symbolical, forasmuch as in the perfect symbol drawn from the character of the Messiah, symbolical propriety demands an exact correspondence to the literal origin of the symbol. (See ii. 350, 369.) It is the personification of the Church in the Messiah, as by the first chapter of the Apocalypse in the idea of its great Head and High Priest. (i. 45.)

All controversy it is my principle to avoid, except in cases of peculiar necessity; and I do not at present see any pressing necessity for the confutation of the wild ideas, that Solomon was the King of the Psalm, and the Queen his Egyptian bride, or that the whole psalm is an epithalamium on any occasion whatever, or that within it can be found the days of our Saviour's humiliation, or the days of his second advent, when he literally is to descend, as has been expected, with his sword in his hand to the slaughter of his enemies! Had this last idea been found in the Evangelical Magazine, and not in Dr. Horsley's Sermons, it would have excited more censure, but not so much my astonishment. For my own part, I cannot think that I err in considering this Psalm as a prophecy of the great destruction of the corrupt faith at the end of the 1260 days in the battle of Armagedon, and the glorious consequences which ensue among all nations. So far from an exclusive epithalamium, a moiety of this Psalm is consumed in subjects of a very different nature: there is a preparation for battle, after the praise of the combatant; and the battle is fought; and the enemies are slain; and the king triumphs; and

nations bow before him and do him honour. But let us proceed on a regular examination of the text, as amended and justified by Drs. Horsley and Hales in their respective comments.

1. "My heart is heated with good tidings oracular,  
"I speak the things touching the King,
2. "My tongue is as the pen of a perfect writer."

The declaration that his tongue is ready and perfect when his heart is heated, intimates the divine inspiration. He speaks without premeditation when teeming with the oracle, and his composition is nevertheless as perfect as if the labour of the pen ; or by another turn of the sense, it falls from his tongue so rapidly as to demand the readiest pen of the most perfect writer. I suspect indeed that we may not have attained the full purport of this declaration of the second verse ; and possibly there is contained within it an allusion to the pencil of a *symbolical* painter. Upon the whole, however, there is certainly in this introduction represented the overflowing fulness of inspiration ; and this is paralleled by Claudian's epithalamium on the Goddess Juno, as cited by Dr. Hales :

"Junonis thalamos audaci promere cantu  
*Mens congesta jubet.*"

The subject is THE KING, a title, according to the Jewish writers, appropriate and peculiar to the Messiah ; and the symbolical sense of which, of ordinary apocalyptic occurrence, has already

received justification. In the present case indeed the symbolical sense might sufficiently appear from the remark that he is most beautiful above all the sons of Adam, and *therefore* blessed for ever, a remark by no means decidedly applicable to the literal Christ. The girding of the sword upon the thigh, the riding in vengeance and terror with the right hand full of arrows, the anointing with the oil of gladness *above his fellows* because he has loved righteousness and hated iniquity, and many other particulars of the description, seem moreover to my apprehension not only inapplicable to the literal Christ, but, after all allowances for poetic style, a little irreverent. More incongruities might be pointed out and will occur in course; but a fair interpretation on the symbolical principles will perhaps supercede the necessity.

3. "Thou art most beautiful above the sons of Adam :

"Grace is poured upon thy lips :

"Therefore God hath blessed thee for ever."

The prophet at once introduces his subject, as if he were absolutely addressing the King (*ante alios pulcherrimus omnes*, *Æn.* iv. 141), and continues as if all the subjects of the prophecy were brought upon the stage before him.

No rule has been shewn to be more self-evident than that in a painting from the divine pencil there must be observed the strictest propriety: and what a deviation from all taste and purity of style

would be the grouped intermixture of personages allegorical and literal. It would be absurd as the famous anachronism of monks in the conventual garb, brought on the painter's canvas to be spectators of the Crucifixion. If, therefore, one part of a divine prediction be uttered in the strict language of symbols, another part intimately connected must be in the same spirit. Now parts of this Psalm must be acknowledged to be strictly symbolical; and therefore are all, the King, the Enemies, the Princesses, the Queen, and the Royal progeny, symbolical likewise of some persons or powers. But as the Queen, among others, cannot possibly be symbolical of any person, so neither in symbolical accordance can the King be symbolical of any person, and much less of the Messiah. The King must therefore be representative of some Power or community; this community must be one of exceeding purity, most beautiful above the sons of Adam, who speaking the words of truth and sanctity (for grace is poured upon his lips), is a propagator of the holy faith, and consequently exalted to a state of blessedness which is to be of everlasting permanence.

This Power is a warrior equipped for the battle: he rides in defence of the truth, has a right hand of terror, arrows very sharp, and enemies who fall before him; and the consequences of his victory are in all lands, and from one generation to another, and world without end! But in the course of this work it has been largely, and perhaps too repeatedly, demonstrated (i. 255-7,

and ii. 292), that this same glorious destiny is to the great subject of the second psalm, to Daniel's Son of Man, or people of the saints, to the servant of Christ of the second chapter of the Apocalypse, to the man-like Son of the twelfth, and to yet others beside the striking parallel in the *King of Kings* of the nineteenth, and by whom *riding* in the cause of truth, the people are subdued. Dr. Hales, although he attempted an exclusively literal interpretation of the second Psalm, yet deviates into some correctness by an apparent, though indirect, application of the enemies to be crushed, even while upon earth as a nation, to the impious Revolutionists of France. "By a striking instance," he says, "of ominous infatuation, the secret symbol or watchword of Voltaire's Antichristian conspiracy was the following blasphemy against Christ: *Ecrasez L'infame*, Crush the wretch, who by a righteous retaliation shall crush them like a potter's vessel, &c." (Dissert. on the principal prophecies, page 265). Grotius, the most eminent champion of the symbolical sense among others in the same line, applies indeed Daniel's Son of Man, who takes the kingdom, to the Romans. Thus has been strongly prevalent the *national* idea in the symbol; but Grotius palpably errs in accounting the Roman the fifth and not the fourth universal Empire, and thus makes the Roman, instead of the English nation, the people of the saints. That it is indeed some nation and not Christ, is obvious, from the promise that this kingdom shall not be left to *other* people, but that it shall stand for ever.

This King, therefore, to whom is the same destiny of perpetual and universal dominion, must be identified with all the foregoing, who have also on the same principles been shewn identified with each other, and who all correspond in some point of their symbolical existence to the Church of Christ, as now embodied in *England*.

The enemies, therefore, whose host this King overthrows in the midst, must be the same as the enemies of the identified personages, the corrupters or corruptions of the Roman Empire, forming the last Beast whose fall so nearly approaches in the decisive battle of Armagedon, and against whom the Protestant destroyer of tried integrity is already preparing to bring up his hostile array. To him that overcometh, was promised in the Apocalypse, the permanent power over the nations; and the spirit and reasons of the promise exactly accord with the expressions in the text relating to the King.

4. " Gird thy sword upon thy thigh,  
     " O thou, most Mighty,  
     " And all thy dazzling armour
5. " In thy majesty prosper thou, ride thou,  
     " In the cause of truth and meekness and righteousness,  
     " And thy right hand shall teach thee terrible things."

In these words we hear the salutation and the votive prayer for the success of the King in the approaching conflict. We have here the *prepar-*

*ations* for the graffed attack upon the enemies, which of course are to be taken *as a whole*, so that separate disquisitions upon the sword, the thigh, the dazzling armour, and the right hand, would be absurd. The Warrior receives the assurance that if he gird on the sword and buckle on the armour in the cause of truth and meekness and righteousness, his success shall far exceed his own expectations; his right hand shall teach him terrible things. We have next the actual battle and conquest.

6. "Thy arrows (*are*) sharp;  
"Peoples (*shall fall*) under thee;  
"The King's enemies shall fail in heart."

I forbear to repeat the proof that this victory over corruption by no means may imply, though it may accompany, a literal vengeance on the corrupters. The King in the symbol, as has been often and abundantly demonstrated, is always ecclesiastical, and all his arms are spiritual. This victory of the battle of Armagedon is in the Council of Jerusalem, where the bestial principles of the Roman Empire receive their death-wound. The King's sharp arrows upon the common text pierce *the hearts* of his enemies, and the peoples fall under him; but in the version submitted by the learned Hales, this sense becomes still more apparent. 'The King's enemies fail in heart.' Immediately after the brief account of the battle, which is not the peculiar subject of this Jewish psalm, principally foretelling the



conversion of the Jews, the Psalmist continues with the description of the King's triumphant establishment on his throne.

7. "Thy throne, O God, is for ever and ever ;  
 "The sceptre of thy kingdom,  
 "It is a straight sceptre."

The symbolical warrior has here the title of Divinity; and, as it has been already explained, that title for the Church, personified in its Lord, is strictly appropriate. I shall not, therefore, be constrained to repeat that *the God* of the Old Testament has not that absolute exclusive import which in our times is assigned. It was almost synonymous with the word *Ruler*, and applied even to the common magistrates of the people, as all gods and the children of the Most High. 'The Lord,' says the prophet, 'will *samish* all these gods of the earth;' and 'Worship him, all ye gods!' 'Before the Gods will I sing praise unto thee: all the Kings of the earth shall praise thee.' The sceptre is well known to have been anciently no more than a straight rod (i. 131—2), emblematical of the rectitude of administration.

8. "Thou hast loved righteousness and hated  
 "iniquity  
 "Therefore hath God, thy own God, anointed thee  
 "With the oil of gladness above thy fellows.  
 9. "Myrrh, aloes, and cassia (*perfume or ure*) all  
 "thy garments,  
 "Out of the palaces of ivory,  
 "Excelling those which delight thee."

As the literal Christ could not in any sense be said to have *fellows*, the symbol is herein most apparent; and this pure and established community is said to have fellows above whom he is exalted. These fellows under these circumstances must intend the other Protestant communities, and especially the Northern, who though fellows in doctrine and practice, may not have *so much* loved righteousness and hated iniquity, and therefore have not been anointed to this chosen work. This very anointing, independent of the idea of the Christ, the Anointed, points out by the idea of the Jewish High Priest, the purity of this spiritual community, the very Priest of the Most High. The Jewish Priest was anointed with the oil, so that it literally ran down from the beard to the garment of the representative of Aaron. But it is not only the oil with which he is anointed, his garments smell of myrrh, aloes, and cassia, out of the ivory palaces excelling the perfumes which most delight thee. Now there were two exquisite perfumes used in the symbolical service of the temple, the one for the anointing of every part of the sanctuary and the holy vessels, the other for the robes and persons of the Priests. These were most exquisite perfumes, and were forbidden on pain of death, except for the holy service. But it may be observed that the myrrh and the cassia are specified ingredients (Ex. xxx.) in the preparation for the tabernacle, to anoint those things which whosoever touched was most holy (verse 32). Here, therefore, when it appears that his garments are thus perfumed, it

is plain that he has been ministering at the altar, is an ecclesiastical, and not a temporal power, and in a more peculiar manner *most holy*. These peculiar perfumes of his garments excel even those of the purest palaces, the palaces of ivory, excelling those which are themselves delightful.

If this excellence of the odours be understood as comparative with the odours of other temples, the type has been shewn amply fulfilled in England. But not even Englishmen have hitherto entertained a sufficiently high opinion of their own present importance in the world (see ii. 319); yet as the Jews were of old the sanctuary of the true knowledge of God, and stood alone in the midst of a corrupted world, so England now; and the treasure, moreover, which she possesses of the post-christian altar is perhaps even more estimable than the shadowy introductory dispensation of the Hebrews. England is at this day the last best hope of religion; and therefore because, as a nation and a church established, we have eminently loved righteousness in the midst of surrounding apostasy, we are prepared for a part conspicuously glorious, we are anointed with the oil of gladness above our Christian fellow nations, we are destined to overthrow the power of idolatry, and to enjoy for ever the sceptre of spiritual influence on the concerns of the world.

10. "Kings' daughters are among thy honour-  
"able women:

"At thy right hand stands the Queen

"In gold of Ophir."

Due attention to the symbolical language will lead to an easy interpretation of this verse. Throughout the ancient prophets we find continual mention of the Daughters of Babylon, of the Chaldeans, of Edom, of Egypt, of Gallim, of Judah, Jerusalem or Zion, of Tarshish, Tyre, Zidon; and the context of the majority of these passages demands that the daughter should be understood as symbolical of the kingdom, the daughter of the kingdom; and that not less perhaps in a secular than in an ecclesiastical capacity. Only one of these kingdoms, before the advent of our Lord, was blessed with the true religion. That one thus became the bride, the wife of the Catholic Church, and that one was the daughter of Jerusalem. Having been put away many times for spiritual adultery, she was again standing as the wife at the time of the coming of Christ. As at this change of dispensations she did not embrace the post-Christian faith, she has again put herself away; but her separation was followed by the most explicit and repeated declarations that it should *not* be perpetual, that she was not absolutely divorced, but only separated for a time, and again about to return. The title of Queen is therefore retained. When accordingly the King, who loves righteousness, representative of the present form of the Church Catholic in England, immediately after his great victories, has this Queen at his right hand and kings' daughters around, it plainly declares that this Church of England is now in nearer connection with the remains of the pre-Christian Church,

and likewise with many other kingdoms apparently yet unconverted. As the Queen, moreover, stands and is attired in the pure gold, a state of prosperity is certainly intimated.

Whether by the place the Queen has now taken by the King's right hand, might not be intended the conversion, reception, and restoration to full favour, and whether the same conversion might not be intended in the similar position of the Royal Princesses, we might have reasonably doubted, had we not the intimation in the future course of the Psalm, that she subsequently enters into the king's palace after an urgent invitation to forget her ancient alliances. The nuptial pomp, the joy and the gladness, with which brides were ordinarily accompanied to the bridegroom's residence, is subsequent, which would be altogether superfluous were the Queen already received. The exhortation in the next verse, and the intervening circumstances between the exhortation and her entrance, will put this matter beyond a doubt. It is as it were the national exhortation of England to the Jews, the attempt, and the finally successful attempt, to convert. 'It is no less,' says Dr. Faber, 'our interest as politicians than our duty as Christians to endeavour, each according to our opportunity, to promote the conversion of the house of Judah.'

11. "Hearken, O daughter, and consider;  
 "Incline thine ear: and forget  
 "Thine own people, and thy Father's House.

12. "So shall the King greatly desire thy beauty ;  
"For he is thy Lord,  
"And worship thou him."

If the Queen, the daughter of Jerusalem, had already returned, and given up her own people, what occasion for the exhortation and advice so forcibly yet reverently proposed? In this case, instead of advising this that the King *might have* pleasure in her beauty, it would have been said that she had thus done, and that the King therefore *had* pleasure in her beauty. The forgetfulness of her own people and her Father's House in the symbol, is plainly the resignation of her late religious customs and ceremonies, to which it is moreover intimated she was very strongly attached. The sacrifices and purgations of the Levitical Priesthood are to be laid aside, and then should the Church have pleasure in her beauty : and this Church is the true Church : this, O Queen, is thy true and rightful Lord ; therefore reverence thou him.

It appears, however, that the Queen is by no means immediately obedient. While she considers, and while the work of *individual* is silently preparing the cognizable *national* conversion, the Daughter of Tyre is converted. The address to the Queen is discontinued, and there is noticed with surprise another who advances with a gift.

13. "See, the daughter of Tyre with a gift!  
"The wealthiest of the people  
"Shall intreat thy favour."

This verse is plainly successive to the ninth : the address to the Queen is parenthetical ; and it is therefore the favour of the king that shall be intreated, and by no means that of the Queen. The honourable women, the virgin fellows that accompany the Queen, may be interpreted as the likenesses of the Rider on the white horse, they also on white horses ; whether as the attendants on the symbol of the Queen, or as independent Societies of the Gentiles, attracted to examination by the report which they have heard of the King's wisdom. But the peculiarity of this daughter of Tyre at this emergence, exceeding the honourable women, is that she comes with a gift, the Eastern mode of entreating the favour and alliance of the King. Conversion is here manifestly implied, and a desire to be received into the Church general. As the literal Tyre, however, does not exist, we must endeavour to discover what kingdom is represented by the daughter of Tyre. As ancient Tyre was notorious for her profligacy and gross idolatry, so must the symbolical Tyre denote the state or Empire which has been sadly eminent in corruptions. It must, I conceive, intend either all the corrupt people of the Romish superstition, or more particularly the country that has been conspicuous for idolatry even in comparison with that idolatrous Empire. Here, perhaps Italy might be pointed out, though it may rather be apprehended from concurrent prophecies that Tyre denotes the Empire rather than any individual state. As the corruptions of the Empire

were defeated in the great battle of Armagedon, so here is the final reception of the pure faith, parallel to part of Rev. xix. 4, where the four Living ones fall down and worship, and the next events to which are as interpreted the conversion of the Jews, and the subsequent great gathering of the Gentiles. *The wealthiest of the people*, who intreat the favour, or, according to Dr. Hales, *supplicate the presence of the King*, form a distinct question; and as the wealth must of course be symbolical, the wealthy intreating the favour of the King must intend the purest of the Protestant Churches taking pattern of still further improvement from their head, from him who is anointed above his fellows.

14. "The King's daughter is all glorious within.  
" Her clothing is of wrought gold."

Here the Queen is termed the King's daughter, an expression by no means uncommon; and, as is remarked by Dr. Horsley, "the Empress Julia in the legends of some ancient coins is called the daughter of Augustus, whose wife she was." The Queen being thus again introduced, we have now the final effect of the late exhortation. She has at last determined to forsake her own people and her Father's house; and therefore it is that she is exhibited in that new beauty in which the King rejoices. Beside her outer garment, which was before of gold of Ophir, she is now all glorious within: her inner garments are beautiful as



the outer: the inside of the cup is cleansed, as well as the outside. Dr. Hales, however, translates the word rendered *within* in a different manner: "The King's daughter is all glorious *in her presence.*"

15. "She is conducted in procession to the  
" King :

" The virgins, her companions, follow her and  
" are brought unto thee."

Here therefore it again appears that the Queen and her honourables had not continued to stand beside the King. She was incidentally at the King's side, as restored by the King's temporal power; but she at that time needed advice and entreaty, to which she at last concedes after the Daughter of Tyre has preceded, and the fulness of the Gentiles were prepared to come in. She had not submitted to return to the King's favour, and to be made one with the King or the Church general, lately centered in England, until this marked era in Rev. xix. 5, when, all glorious within and without, she is conducted in procession like a new bride, and the Jewish Church becomes again a part of the Christian.

16. " With gladness and rejoicing are they  
" conducted,  
" And enter into the King's palace."

Here with every demonstration of joy is she conducted and admitted into the King's palace,

the ivory palace of the bridegroom, the true Church; and the virgins, her likenesses, however to be interpreted, bear her company in her approach to the Lord.

17. " Instead of thy Fathers shall be thy children,  
 " Whom thou mayest make princes in all the  
 " earth."

As the thirteenth and fifteenth verses were addressed to the King, the peculiar subject of the psalm, so likewise must be the present, as is the succeeding; and as the King is an ecclesiastical power, ecclesiastical on every principle must be the children made princes, and likewise the ancestors of the King; nor can any thing be more plain, than that he who had *Fathers* could never have been intended as the representative of the literal Christ. The union between the English and Jewish nations brings forth these princes, or new ecclesiastical national establishments. This must be the great conversion of the Gentiles consequent upon the restoration and conversion of the Jews, parallel with Rev. xix. 5, (see page 261), the effect of the law which goes forth from Zion, and the word from Jerusalem (ii. 271, 278), and the final fulfilment of Joel ii. 28, 30. Thus is it that these united Churches shall send forth the knowledge of God over all the earth, and all the kingdoms of the world shall become a royal priesthood unto God even the Father. Instead of the ancestry of Churches, such as Antioch, Alexandria, and Rome, which have erred and were destroyed; there shall

be new Churches formed in all lands, and all the people shall own that it is the King who was the foster-father and the Queen the nursing mother. As for the King,

18. "I will make thy name to be remembered in  
 "all generations,  
 "Insomuch that the people shall praise thee  
 "for ever."

At the very first sight this appears by no means applicable to the literal Christ, who, as he has founded his church upon a rock never to be thrown down, must have his name perpetuated without the assistance of the Psalmist or Prophet. It may be added, indeed, that the making the name known for ever, is represented as a work of difficulty and wonder; and this again is quite inapplicable to the literal idea of Christ, and exactly accordant with some of the opinions expressed in ii. 367. But the very praise must be symbolical, with its attendant circumstances of time and place; and the whole must signify the Millennian and everlasting continuation of purity and honour to the Church general; that Church which for a time scarcely existed beyond our England, which is founded on a rock to stand for ever; which the tempest could never shake to its destruction, and against which, from henceforth, the tempests shall never more violently beat.

**Finis.**

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